

**THE GOSPEL HISTORY**  
**MONOTESSARON**  
**Four Gospels**

**JOHN S THOMPSON**

**1829**

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**THE MONOTESSARON, or**  
**THE GOSPEL HISTORY, according to**  
**THE FOUR EVANGELISTS**

**Translated by: Rev. JOHN S THOMPSON**

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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Graham Maxwell  
(Charter Member #12)

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THE  
MONOTESSARON;  
OR,  
THE GOSPEL HISTORY,

ACCORDING TO  
THE FOUR EVANGELISTS:  
HARMONIZED AND CHRONOLOGICALLY ARRANGED,  
IN A  
NEW TRANSLATION

FROM THE GREEK TEXT OF GRIESBACH,  
ILLUSTRATED BY SELECTIONS FROM THE MOST EMINENT COMMENTATORS, AN-  
CIENT AND MODERN, AND BY A GREAT VARIETY OF ORIGINAL NOTES  
AND DISSERTATIONS, EXHIBITING THE LATEST IMPROVEMENTS  
IN BIBLICAL SCIENCE AND CRITICISM.

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BY THE REV. JOHN S. THOMPSON,  
OF THE UNIVERSITIES OF GLASGOW AND EDINBURGH, PROFESSOR OF  
LANGUAGES, AND AUTHOR OF "SYSTEMATICAL THEOLOGY."

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The Holy Scriptures are able to make thee wise to salvation, through faith in Christ  
Jesus, 2 Tim. 3. 15.

How can I understand, unless some one guide me? Acts 8. 31.

The unlearned wrest the Scriptures to their own destruction, 2 Peter 3. 16.

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BALTIMORE:

PRINTED FOR THE AUTHOR.  
1829.

**DISTRICT OF MARYLAND—To Wit:**

**REMEMBERED**, That on the first day 'of May, in the fifty-third year of the Independence of the United States of America, JOHN S. THOMPSON, of the said L. S. district, hath deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

"The Monotessaron; or the Gospel History, according to the Four Evangelists; harmonized and chronologically arranged, in a new translation from the Greek text of Grinsbach; illustrated by selections from the most eminent Commentators, ancient and modern, and by a great variety of original notes and dissertations, exhibiting the latest improvements in Biblical science and criticism; by the Rev. John S. Thompson, of the Universities of Glasgow and Edinburgh, Professor of Languages, and author of "Systematical Theology." The Holy Scriptures are able to make thee wise to salvation through faith in Christ Jesus, 2 Tim. 3. 15. How can I understand unless some one guide me? Acts 8. 31. The unlearned wrest the scriptures to their own destruction, 2 Peter 3. 16."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned." And also to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

**PHILIP MOORE,**  
Clerk of the District of Maryland.

## ADVERTISEMENT.

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THIS work claims the following advantages over all others of the kind extant in the English language: 1 *A more accurate text.* The translation has been made from the best edition of Griesbach, and carefully collated with the ancient Syriac and Latin Vulgate. 2 *Superiority and greater purity of style.* Vulgarisms, Hebraisms, and numerous tautologies, which are found in the best Harmonies extant, are here avoided. 3 *A more complete harmony of the Evangelists,* in which more than a hundred discrepant expressions, which may be found in any other, are here reconciled. 4 *A much nearer approach to perfection in Chronological arrangement.* 5 *A more extensive and critical commentary.* 6 *Greater purity from Secretarian errors, and greater independency of thought and expression.* He that follows Christ and the dictates of an enlightened conscience, and despises, the meanness and slavery of framing his speech to accord with the Shibboleth of party, must expect to bear reproach, but in this respect, the author can adopt as his motto: *Conscia mens recti, famae mendacia ridet.* 7 *The Theology of this work is more pure from the contagion of vulgar and heathen superstition on the one hand, and the equally dangerous contagion of Infidelity on the other.* For thirty years, the author has studied his Bible as carefully and assiduously as any man on earth; and can truly adopt the language of Chemnitz as his own: *Salutarem Historiam de vita et actis dulcissimi Salvatoris nostri a teneris amavi.* On the other hand, in the greatest independency of expression, the language of the heart has been that of Augustine: *Hereticus esse nolo:* or that of the Psalmist, *O send out thy light and thy truth, let them lead me,* or that of the English Church: *From all heresy, false doctrine and schism, good Lord deliver us!*

The Harmonists from whom the author has derived the greatest assistance, are Chemnitz, Lightfoot, Cartwright, Le Clerc, Cradock, Newcome, Doddridge, Priestley, Michaelis, Griesbach, and Townsend.

The Commentators to whom he owes the greatest obligation, are Origen, Chrysostom, Jerome, Theophylact, Conneil a Lapide, Tiranus, Le Clerc's Hammond, Whitby, Calmet, Clarke, Grotius, Gill, Kuinoel, Rosenmüller, Beausobre and L'Eufant, Bengel, Stock, Priestley, Campbell, and McKnight. Nor is he less indebted to the *Horae Hebraicae* of Lightfoot and Schoetgen.

The Lexicons, which he found to be most useful, are those of Dietericus, Stock, Leigh, Schoetgen, Parhurst, and Schleusner.

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## PREFACE.

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ON offering to the Christian world, a new edition of the Gospel History, differing in construction and arrangement from all former publications, on the same subject, some explanatory observations, illustrative of the nature and characteristics of the work, may be necessary. The title, *Monotessaron*, implies one out of four, and appears the most appropriate that can be selected to designate a history, including the four Gospels in one regular narrative. The word *Diatessaron* is of more general use, but is not so significant and suitable for a work of this nature. The grand object of Gospel Harmonists, has been to attain such an exhibition or arrangement of the four Gospels, as sets forth the agreement of the Evangelists, in their testimony concerning the life, doctrines, miracles, character, death, and resurrection of Jesus Christ. To accomplish so desirable an object, two methods have been pursued by Harmonists, of which a brief account shall be given.

1. The *Tatian Method* which attempts to construct one regular, connected history, including every text and phrase in the four Gospels, and at the same time, avoiding all repetitions of the same or similar words and phrases; so that the whole writings of the four Evangelists, may appear as the production of one writer. This was the plan invented by Tatian, who composed a *Diatessaron*, in the second century, being the first attempt to harmonize the four Evangelists. Of those who have pursued the Tatian method, the following are perhaps the most worthy of notice:—Chancellor Gerson, who published a *MONOTESSARON*, Paris, 1420. Jansenius, Bishop of Ghent, who published his *CONCORDANTIA EVANGELICA*, at Louvain in 1571, which was highly recommended by both Catholics and Protestants, for modesty, piety and erudition. He has been esteemed the prince of the Catholic harmonists; and the public manifested their esteem for his labours, so far as to require fourteen editions of his valuable harmony.

Among the Protestants, Osiander published a Harmony in 1537, of which Welch and Chemnitius speak with great respect, but Michaelis says some things rather sarcastically. In the

next century. the learned Calovius published his valuable **BIBLIA ILLUSTRATA**, in which is contained a Harmony, after the manner of Osiander. In 1647, appeared from the Elzevir press, at Amsterdam, a beautiful edition of the Harmony of the learned professor Cartwright, containing, besides the text, an analysis, paraphrase, and practical observations, on every portion of the Evangelical history. In 1747, Pilkington published an **EVANGELICAL HISTORY**, which exhibits much ingenuity, talent, and industry. Nor should I pass unnoticed, the valuable *Diatessarons*, published by professor White, Robert Thompson, Dr. Willan, John Chambers, R. Warner, and the Synopsis of Charles Thompson, all published in the present century. Last of all, though probably best of all, the **NEW TESTAMENT** arranged in chronological order, by George Townsend, London 1825, which contains one of the best *Monolessarons* ever published.

2. The *Eusebian Method*, so called from Eusebius of Cesarea. Harmonists, who pursue this method, endeavour so to arrange, in parallel columns, the whole text of the four Evangelists, that their agreement or dissonance may be at once perceived. Some have imagined that this is the only arrangement of the Gospels that can be entitled a harmony; but after all attempts of this kind have been tried, by the most eminent theologians, the result must be either a *Monolessaron* or the object has not been attained. Surely if all the Evangelists could be so arranged as to avoid all dissonance, there would remain only several repetitions of the same narrative. Among those Harmonists, who have arranged the writings of the Evangelists in parallel columns, the most distinguished have been Calvin, Chemnitius, Le Clerc, Toinard, Newcome, and Griesbach. Chemnitius has been styled the Jansenius of the Protestants. He died leaving the work incomplete, but his laborious undertaking was brought to its accomplishment in the beginning of the seventeenth century, by two very eminent theologians, Lyser and Gerbard. The work being completed, appeared in three large folios: the most extensive and probably the most valuable work on the Gospels, that has ever been published. In 1699, the learned Le Clerc published his **HARMONIA EVANGELICA**, which has united the testimony of all critics in his praise. Besides the exhibition of the four Gospels, in parallel columns, the work contains, "*A History of Christ from the four Evangelists*," composed in the form of a *Diatessaron*. He has also subjoined several excellent and learned dissertations, so that the work is entitled to the first rank among harmonies.

Archbishop Newcome professes to have followed Le Clerc's arrangement, and may be justly allowed the merit of having im-

proved on all his predecessors, in this method of writing. His notes are valuable; though his reasoning be sometimes inconclusive. His Harmony has been republished at Andover, Mass. from the Greek text and select various readings of Griesbach. The only book of the kind with which the Andover edition of Newcome has to contend, is the Synopsis Evangeliorum of Griesbach, which Bishop Marsh prefers to every other harmony extant. These two works are best adapted for the use of classes or students, who prefer harmonies constructed on the Eusebian Method.

Though Priestley may be ranked in this class of writers, yet like Le Clerc, he may be said to have followed both methods; for his harmony is so arranged and printed, as to exhibit a *Monotessaron*, whilst it presents the whole text of each Evangelist, in a distinct column. In point of chronological arrangement and harmonical symphony, Priestley's Harmony exceeds all that had been previously published, and therefore should not be neglected or despised, on account of his peculiar sentiments.

## CHRONOLOGICAL ORDER.

A second distinction arises among Harmonists, from their diversity of opinion, concerning the accuracy or deficiency of chronological order, observed by the Evangelists, in the composition of their histories. Here they are distinguished into three classes; the *Scholastic*, *Osiandrian*, and *Calvinian*.

1. The *Scholastic canon*, was:—*The Evangelists have neither constantly followed nor wholly neglected the chronological order of events.* This was the judgment of all antiquity till the sixteenth century.

2. The *Osiandrian canon*, deriving its name from Osiander, an eminent German Theologian, assumes as a fact, which it would be impious to controvert, that *all the Evangelists have preserved the true order of time in their narratives.* This opinion was espoused by Molineus, Codmann, Cluver, Calovius, Sandhagenius, Rus, and McKnight, who have all composed harmonies, in humble submission to the Osiandrian canon. Though Rus, in the opinion of Hofmann, was entitled to the honour of being prince of Harmonists, and Calovius and McKnight claim an undisputed high rank among commentators, yet the reflection of Michaelis concerning Osiander, is applicable to all writers of this class: "*They render the Gospel history, not only suspicious, but even incredible, by frequent repetitions of the same discourses and miracles.*"

3. The *Calvinian canon* is directly opposed to the *Osiandrian*, and asserts that *none of the Evangelists have preserved the true chronological order of events*. The disciples being satisfied with communicating to the followers of Christ, a faithful statement of his sayings and doings, without scrupulous regard to the order and time of each transaction. Agreeably to this opinion Chemnitius, considering the Gospels, as a collection of many fragments, written on the plan of letters, proceeded to collect and arrange them, according to the order of time in which each event happened; and perhaps this is the only method by which a regular and connected history can be obtained. Indeed it seems rational to suppose, that the disciples, and many of our Lord's hearers, would, on different occasions, take detached memorandums of his discourse, which would be afterwards used, in the composition of the Gospels. Moreover when the disciples, or first christians, were disposed to collect these memorandums into one historical narrative, they would be more likely to classify events and discourses of a similar nature, than to arrange them according to the order of time in which they happened.

In relation to the comparative accuracy of the four Evangelists, with respect to chronological order, a great diversity of opinion has existed among Harmonists. Augustine having nearly followed the order of Matthew, in his book, *De Consensu Evangelistarum*, may have contributed, in the first place to impress the opinion, that Matthew had observed the order of time with greater exactness than the other Evangelists. But what contributed much more to establish this opinion, was the very popular work of Ludolphus, entitled *VITA CHRISTI*, published in the fourteenth century. Ludolphus was almost deified, and his Harmony or Life of Christ, so much admired, as, in a short time, to pass through thirty editions. About the same time, Guido de Perpiniano published a *Concordia Evangelica*, in which he nearly follows the order of Matthew. For several centuries, the Gospel of Matthew was considered the standard, and the other Gospels transposed to agree with Matthew's arrangement. But as extremes are often mutually productive, as well as mutually destructive, a great reverse of opinion soon ensued, after the appearance of Bishop Richardson's harmony, in the annals of Archbishop Usher, about the middle of the seventeenth century. Here the very opposite Hypothesis is maintained; that *Matthew alone has neglected the true order of chronological arrangement which is preserved by the other Evangelists*.

This opinion did not wholly originate with Richardson; for thirty years before his time, Thomas Cartwright, professor of theology in Cambridge, had published a Harmony, in which he

follows the order of Mark, and transposes Matthew and Luke to the order of Mark's arrangement. However, as the hypothesis of Richardson obtained favour in the eyes of Le Clerc, he applauded the new discovery, and laying hold on the word *κατα*, in the preface of Luke, maintained the chronological accuracy of this Evangelist, as the standard to which the other Evangelists should be reduced. In this opinion, he has been too closely followed by Whiston, Bedford, Calment, Newcome and Eichhorn.

A little attention to the writings of the Evangelists, will enable any man to perceive, that Matthew collects many sayings of Christ in the composition of the sermon on the Mount, which according to Luke, were delivered on different occasions. On the other hand, Luke, by a strange prolepsis, connects the death of the Baptist with the commencement of his public ministry. It is now nearly agreed among harmonists, that from the twenty-second verse of the fourth chapter, to the thirteenth of the fourteenth chapter, Matthew has departed from true chronological order, in which aberration, he has not been followed by any of the other Evangelists.

From the most accurate account of the times in which the different Gospels were published, we can form the most reasonable conjecture concerning the comparative accuracy of their chronological order. As the three first Gospels were published during the life time of some of the apostles, there would be time and opportunity to correct mistakes, and each Evangelist would naturally improve, by the previous publication of the other. Now as the most accurate criticism confirms the most ancient testimony, that Matthew wrote first, and Mark last of the three, it follows, as an indisputable fact, that Mark is the most accurate, and Matthew the most negligent historian.

The chief step towards the construction of a regular chronological history from the four Evangelists, is to ascertain the number of passovers, which happened between the baptism and crucifixion of Christ. The early christian fathers held that our Lord's public ministry lasted only one year, during which he attended two passovers: but Eusebius first discovered notices of four passovers, in the Gospel of John; and Sir Isaac Newton and Joseph Scaliger were so great improvers of the calendars as to descry even a fifth, whilst Tatian, Comester, Ludolphus, Burmann, and Priestley have not been able to perceive more than two passovers, mentioned in the second and thirteenth chapters. The opinion, therefore, of Eusebius, Newton, and Scaliger, being unsupported by any testimony, either scriptural or ecclesiastic, must be rejected.

A second source of information concerning the chronological order of the Evangelical History, arises from attention to our Master's discourses. Sir Isaac Newton and Archbishop Newcome, have shown, that our Lord made frequent allusions to present and surrounding objects. Hence they conclude, that it was winter, when, passing through Samaria, he said, four months and then comes the harvest; Seed time when he pronounced the parable of the sower; and spring when he delivered the sermon on the Mount and alluded to the lilies and grass of the field.

### THE TRANSLATION.

In attempting a new version of the sacred Text, I have not been induced to deviate from the received English translation through dislike or desire of innovation; but as far as possible, I have carefully endeavoured to ascertain the original words of the Evangelists. To this end I have had continually before me, both the Halle and London editions of Griesbach, the editions of Wetstein and Bengel, and the Ancient Syriac and Latin Vulgate.

Whilst translating, I have studiously avoided the extremes of a mere verbal and loose paraphrastic version, being desirous of exhibiting the spirit of the original, without redundancy or deficiency of words. Moreover as a strictly literal rendering of idiomatical phrases, is subversive of the sense of an author, care has been taken to discover the Hebrew or Hellenistic idioms, and to give their literal sense, agreeably to the genius of the English language. For this purpose, continual reference has been made to the best writers on Biblical Hermeneutics, and to the translations of Wakefield, Campbell, Beza, Beausobre, and De Sacy.

The frequent recurrence of particles which, in the original, are often merely expletive, has been carefully obviated, or that diversity of signification, of which they are susceptible in the Greek, has been observed in this translation: and when I have had occasion to encounter the delicate task of forming *one* narrative out of *two* or *three*, such phraseology has been adopted, as combines, as nearly as possible, the very words of the sacred writers, without addition or retrenchment.



# MONOTESSARON.

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## PART FIRST,

*Containing the history of Christ's nativity, and his public ministry, to the death of the Baptist.*

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## SECTION FIRST.

### INTRODUCTION.

Whereas many\* have undertaken to compose a history of those facts which have been fully accredit-

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\* Seeing Luke informs us, in the beginning of the fifth chapter, that the people pressed on Jesus to hear the word of God, we should not be surprised that many would take memorandums of what they heard, and also that frequent inquiries, should be made concerning the doctrines and miracles of Jesus. These detached memorandums would be soon compiled into a history, which would be more or less accurate and authentic, according to the fidelity with which the particulars were collected, and the wisdom and propriety with which they were arranged. These memorandums constituted the foundation of the Gospel History, and to them the Evangelists were much indebted for the various and numerous narratives of which their own histories are composed. But as many reports, not founded on facts, would also obtain circulation, and each being desirous of rendering his history as complete as possible, we cannot be surprised at the number of imperfect and spurious books which obtained, during the first ages of the Christian Church. We have, therefore, abundant reason for gratitude to the kind Providence of Almighty God, who inspired so suitable and worthy a man as Luke, to undertake the assiduous and laborious work of making an accurate and orderly compilation of the Gospel History, for the instruction, comfort, and satisfaction of the Church of Christ through all succeeding ages.

Three Hypotheses have been suggested to account for the singular coincidences of language, which are found in the three first Gospels. First. *The Evangelists copied from each other.* This was the opinion of Grotius, Wetstein, Mill, Owen, Townson, Hales, Harwood, and Griesbach.—Second. *The Evangelists copied from one common document, which contained those passages that are si-*

ed\* among us, even as they, who were eye-witnesses and ministers of the Logos,† delivered them to us: it seemed good to me‡ also, having accurately traced

*milar.* This Hypothesis was adopted by Le Clerc, Lessing, Michaelis, and Eichhorn. Third. *The Gospels were compiled from memorandums of Christ's discourses, taken by his auditors.* There can be no difficulty in uniting these three Hypotheses; for suppose Matthew compiled his Hebrew Gospel from detached memorandums; this Hebrew Gospel would be a common document for Luke, Mark and Matthew's translator: Luke might copy Matthew, Mark copy Luke, and Matthew's translator, would occasionally copy both Luke and Mark.

\* Though the original word, *πεπληροφορημενον*, signifies to be *persuaded*, or *accomplished*, I have chosen the term, *accredited*, as the best calculated to express the meaning of the Evangelists, and the general import of the translators and commentators on this passage. All the events of the Gospel History were *so well attested*, and the predictions of the ancient prophets *so fully accomplished*, in the life and ministry of our blessed Master, that the whole vocabulary of the Greek and English languages cannot afford more appropriate words to express the meaning of the sacred historian, than those which have been selected. All the facts were so notorious and public, as to be well and powerfully attested by many thousands, who had no other inducement, than the love of truth and sincerity, to bear testimony, even at the risk of their lives, to the wonderful works of God. Hence the Gospel is supported by an accumulation of evidence, which frowns into shame and disrepute, every attack of infidelity and unbelief.

† The word Logos is here used as an appellative, to denote Jesus Christ, whose name is the Logos of God, Rev. 19. 13. Such was the opinion of Origen, Athanasius, Gomarus, Cameron, Capellus, Witzius, Wolf, and Calovius. As John has used this word in his introduction to denote that being who holds the second rank in the Universe, I have not translated the term, believing that no word, in the modern languages, adequately expresses the sense affixed to the word Logos, by Philo and the Platonic philosophers, and afterwards adopted by Paul and John. In support of this opinion, I adduce the authority of Lactantius, the Cicero of the Christians. "The Greeks use the term *Logos*, more appropriately than we can *word* or *discourse*; for their *λογος* signifies both *reason* and *discourse*, because it is both the *wisdom* and *voice* of God."

‡ The attentive reader cannot but observe the inconsistency of Luke's preface with the supposition of supernatural instruction. As an honest, careful, and accurate historian, he collects, with assiduity and scrupulous exactness, from the most authentic sources, and having cautiously examined the claims of the various narratives, he selects the genuine from the fabulous, and compiles an exact and

every thing from its origin, to write distinctly to thee, most excellent Theophilus, that thou mayest know the certainty of those doctrines, concerning which thou hast received instruction.\*

In the beginning existed the Logos,† and the Logos

well digested compend of the history of our Lord's life, doctrines, and miracles, which has been so highly esteemed and admired by all Christians, that even those, who rejected all the other books of the New Testament, acknowledged and believed the Gospel by Luke. Indeed, of all who undertook a history of our Lord, none was so eminently qualified as this Evangelist. Brought up at Antioch, the capital of Syria, being well instructed in the language, manners, and religion of the Jews, an attendant, for some time, on our Lord's ministry, and a constant companion of the Apostle Paul, he manifests a variety, energy, and method in his history, not to be found in the productions of the other Evangelists, so that the mere tyro in Greek cannot even look into his preface, without being convinced of the superiority of his style and education.

\* From the beginning of the Christian dispensation, the excellent method of communicating religious instruction by catechising, obtained, and has been long and successfully practised; but, alas! how inattentive and contumelious are many parents and ministers to this important duty, by neglect of which the people perish through lack of knowledge. In the early age all were catechised before admitted to the privileges of the Church; there was no exception on account of age or station. Theophilus, a Grecian nobleman, had been catechised, in the elements of the Christian religion, on his conversion to the faith of Jesus, but Luke would have him well instructed, rooted, and grounded in that holy faith, that he might arrive to the stature of a perfect man in Christ Jesus. No wonder, that so many professors are so easily tossed about with every wind of doctrine, when their religious instruction is so superficial and unsatisfactory. Let every man, who regards his present and eternal station in the works of God, and prefers the rank of an intelligent to a mere animal existence, cultivate the most intimate acquaintance with the sacred oracles, ever reflecting, that whilst the things of time pass away, and even the wisdom of this world is foolishness with God, the Holy Scriptures are able to make wise to salvation, through faith in Christ Jesus.

† What John has said of the Logos in this introduction has occasioned greater perplexity to the commentators, than any other part of the Gospel History, probably on account of the obscurity that hangs over the design of the writer. Nor is it easy to understand the meaning of John, without the supposition that he wrote as a Theologian, to correct some errors of his time. Hence Michaelis and many others have followed Ireneas, in the opinion that John wrote to re-

was with God, and the Logos was a god. This same was in the beginning with God: all things were made by him, and without him not one thing came into being: That which was accomplished in him, was life,

fute the errors of the Gnostics and other heretics, who arose in the apostolic age, and used Logos, Life, Light, Truth, Favour, Only-begotten as names of subordinate deities. Le Clerc believed that John's design was not so much to controvert the peculiar notions of his time, as to show the Christians in what sense these terms should be understood, and prevent mistakes arising from the doctrines of Plato and Philo. I think by comparing the introduction of John with the opinions of his time, there will be no reason to differ essentially from either Michaelis or Le Clerc.

1. *John asserts that the Logos was with God in the beginning.* In this proposition John does not affirm that the Logos was eternal, nor that he was created in the beginning; but only, that at the time this world was formed, the Logos then existed. Now if we compare the writings of Plato, Philo and the Philosophers in general, we shall find a double sense attached to the word Logos. The *first* merely *conceptual* or *ideal*, being nothing more than a personification of the wisdom or mind of the Deity. The second *personal* or *substantial*, being the appellative of the Son of God, when he became a real personal existence. Hence the distinction of the *internal* and *external* Logos. Whitby says: "The primitive Fathers very plainly and frequently affirm, that the Logos was strictly from all eternity, in the Father, but was produced or emitted before the creation of the world." In proof of which position he cites Justin, Athenagoras, Theophilus, Tertullian, Tatian, and Lactantius; and refers to Bull's Defence of the Niccan Creed.

Theodoret and Augustine are quoted by Corneil a Lapide, in proof that Orpheus and many of the Greek, Chaldean, and Egyptian philosophers called the supreme God, *Nous* or *Mind*, and his word, the offspring of the Mind, they denominated *Logos*. Let us hear Tertullian, in his Apology, addressing the heathen philosophers: "You philosophers yourselves, admit that the Logos, the *word* and *reason*, was the creator of the Universe; the Christians merely add: that the proper substance of the *word* and *reason*, is *spirit*; that this word must have been pronounced by God, and when pronounced, it was generated, and, consequently, it is the Son of God." "Thought, says Bossuet, which we feel produced as the offspring of our minds, as the son of our understanding, gives us some idea of the Son of God; for this *reason*, this Son of God, assumes the name of the *Word*, to intimate that he was produced in the bosom of the Father, as the inward voice arises in our souls when we contemplate truth."

John Benedict Carpsove and Professor Paulus, of Jena, have shown that besides the merely *conceptual* Logos, which was allowed to have always existed in the Father, Philo and many of the Jews and philo

and this life was the light of men. And this light shines in darkness and the darkness does not prevent it. That was the true light, which coming into the world, enlightens every man. He was in the world, and by him the

sophers, attached the notion of *personal subsistence* to the Logos.—Dr. A. Clarke, on this passage, says: “after a serious reading of the Targums, it seems to me evident, that the Chaldee term *memra* or *word*, is used personally in a multitude of places, and to attempt to give the word any other meaning in various places, would be flat opposition to every rule of construction.” There is therefore *one principle*, in which Philosophers, Learned Jews, and the primitive Christian fathers were united: From all eternity the Logos existed, not *personally*, but as the *reason* and *voice*, or *mind* and *word* of God, but before the creation or commencement of time, Jehovah begot, or produced this *word* as a *personal existence*, his Son. In this latter sense, the Logos is here introduced by John, as existing *with*, not *in* God, at the beginning of time and creation; and hence John plainly teaches the personal pre-existence of Christ, as appears manifest from the whole scope of the passage, and several parts of his Gospel. The word *beginning*, therefore, has the same import here as in Gen. 1. 1.; and to interpret it to mean the beginning of the Gospel, is to divest the whole passage of force and meaning; for what propriety could there be in saying, Jesus existed when he began to preach? None! Therefore John says the Logos had life in him before he became man.

2. *The Logos was a god.* John does not teach that the Logos was God, in the absolute sense of the term; but in a subordinate sense. Those who contend for the supreme deity of the Logos, assert that the construction of the Greek, is such as warrants their conclusion; for say they, the word God, being the predicate of the proposition, should not have the article. Admitting this, we say, on the other hand, that had John intended to say the *Logos was a god*, no other form of expression could have been used, than that found in the original text: whereas had he intended to say the word is the supreme God, he could have used a different form, and have said *ὁ θεὸς ὁ λόγος*. Thus Origen, on this passage says: “when the word God is used to denote the self-existent being who is the author of the Universe, John places the article before it, but withholds the article when the Logos is called God.” Eusebius contra Marcellum de eccles. Theol. L. 11, 17, observes that “the article is here omitted, that the Evangelist might teach a distinction between the Father and the Son; otherwise he might have said *ὁ θεὸς καὶ ὁ λόγος*, had he intended to call the Father and the Son the same being.” See the first of these quotations in Rosenmüller, and the latter in Lampe, on this passage. Epiphanius also, cited by Pearson on the Creed, observes that if we say *ὁ θεός*, God with the article, we mean the living and true God; but if we say *θεός*, God without the article, we mean a

world was made, yet this world did not acknowledge him. He came to his own, but his own people did not receive him : to as many, however, as received him, by believing in his name, he gave power to become chil-

heathen god. Hence the ablest Greek critics among the ancient fathers, who knew an hundred fold more about the construction and usage of the language than the modern critics, say John could have used the article in this phrase, had he intended to designate the Logos as the supreme God.

From what has been said it will follow, that John used the word *God*, when characteristic of the Logos, in a subordinate and relative sense ; and this he might do, either as a Jew, following the usage of the holy Scriptures, or in imitation of the Grecian philosophers. The Hebrew Scriptures use the term *God* to denote beings of the Angelic order. Compare Psalm 97. 7, with Heb. 1. 6. Thus also in Psalm 86. 8, where the Hebrew says, "there is none among the gods like unto thee," the Chaldaic version says, there is none among the angels of heaven like unto thee." Jesus tells the Jews, "the law called them gods to whom the word of God came. John 10. 35. Hence we see the term *god*, used in the scriptures, in a subordinate sense ; and we have reason to believe that it is so used in this introduction ; for John could not intend to say the Logos was the same, as the God in whose presence he was.

3. *All things animate or inanimate were made by the Logos.* Against this proposition, two objections are made. 1. That out of about 500 instances, where the preposition *dia* with a genitive occurs, in the New Testament, not more than three can be found to denote the first or efficient cause : but uniformly this construction marks the instrumental cause of an action. Consequently the Father, and not the Son, is the Creator. 2. The verb *ποιεω* never signifies to create. Now both these objections may be admitted, in their full force and extent, and yet the proposition ; *That all things were made by the Son*, be true and perfectly maintainable. The ancient philosophers, as well as many very eminent modern writers on Cosmogony, have maintained a two-fold creation, or rather a creation and formation. A creation, strictly so named, in which the elements of things are called from nonentity into being : a formation, by which things receive their figure and adaptation for their destined use, in actual being : The first may be called a creation of essence, the *second* of forms of being. It is readily granted, that the scriptures uniformly describe the Father as acting through the agency of his Son : and if John contemplated the agency of the Logos in the formation of things, his words and phrases are well adapted to express his meaning with caution and perspicuity. "What part belonged to the Son in Creation, says Rosenmüller, no mortal should dare to explain. The Ancients thus understood and believed ; that the Father was the disposer of all things, but that in finishing what he had disposed, he used the agency of his Son." Iactantius de

dren of God; who were not begotten of blood, nor of concupiscence, nor by the desire of the male, but of God.

This Logos became incarnate, and tabernacled among

Sapient. 1. 4, C. 9, says, the philosophers were not ignorant of the Logos, for even Zeno denominates the maker and disposer of the world, *Logos*. Philo, de Mundi Opificio, says, when the Deity decreed to form this mighty globe, he conceived the forms thereof, and afterwards constituted this intelligent world after the model he had conceived: and if it please any one to speak more openly, this archetype of the intelligible world, this idea of ideas was the Word of God." Hence the philosophers of that time and some of the Fathers, even Origen and Augustine, held the Son to be an intermedium, if I may so say, between the Deity and the material world; as if some being more nearly connected with creation, than the eternal spirit, should be the agent in the formation of things. The Apostle Paul expressly declares all things visible and invisible were created in the Son, and by his agency, and for his use, Col. 1. 16. And again: by him God made the worlds, Heb. 1. 2. I know it is objected that the word *αἰῶνες* should be translated ages, but this need not be granted; for the same term is used in chap. 11. 3, of this epistle, to signify the material world: and Michaelis observes, in his notes on Pierce's Commentary, that the Jews, in their most solemn acts of devotion, address God as the *Creator of the ages*; doubtlessly meaning by the term *ages*, this system of the Universe. The Apostle Paul and the Evangelist John, therefore, clearly unite in the sentiment of the philosophers of their times, in ascribing the formation of all things to the Son of God, and hence they place him before all things, for this very reason. Surely there can be no more impossibility in Christ's agency in the forming of this world and man upon it, than in his raising the dead, calming the winds, and suspending the action of nature's laws. John tells us the world was made by the Logos. In this we believe him; but let those who say the world was not made, but only renewed or enlightened by the Logos, account for the inconceivable ignorance or wickedness of this enlightened and renewed world, in not knowing or acknowledging the Son of God!

4. *The Logos pre-existed personally, before the world, and having derived his being and fullness from the Father became the author of life and all its benefits to mankind.* John 1. 3—12. That which was accomplished in the Logos was life. This is life causal and supernatural: the spring of life temporal, and inexhaustible source of immortal and spiritual life. John having described the formation of all things by the Logos, proceeds to notice the most important particulars, not as posterior transactions, but as subjects of reiterated attention. The time, when life was produced in the Logos, was that in which it passed from its *conceptual*, to its *substantial* state of being. The time when the wisdom and word of the Deity became

us; and we beheld his glory, the glory of an Only-begotten from the presence of the Father, full of grace and truth; for out of his fulness, we have all received grace instead of grace. For the law was given by Moses,

incorporated, in the person of his only-begotten, the first born of the whole creation. Col. 1. 15. By this act of generation or formation, the Father gave to the Son the inconceivable power or prerogative of having life in himself. Hence Jesus says, "I live by the Father. The Father has given the Son to have life in himself. I came that ye might have life more abundantly. Ye will not come unto me that ye might have life. He that believes on the Son has life, but he that believes not on the Son, shall not see life." From these and similar passages, we conclude, that as all beings received life from the Son, at first, whereby they perceive the light of this world, and perform certain transactions in it, so every intelligent being must receive spiritual and immortal life by the faith of the Son of God, and spiritual union with him, or without doubt perish everlastingly. Hence men, who have forfeited their claims to life by sin, must have that claim renewed by faith and repentance, or suffer eternal death in annihilation of being. That this life was given to the Logos before the world was, is clear from the context; for John describes the accomplishment of life in him, before he became man, or tabernacled among men. So that those who imagine the first and second verses, are spoken of the Logos, in a *conceptual* state, gain nothing; for John plainly ascribes life to the Logos, before the incarnation; and the formation of the world to him, in his *personal* and *substantial* state of being. Verses 10—14.

The Logos was the author of life to man at first: and when Man had forfeited that life, it became necessary for the Son of God to appear in our world and die, that man might live. This new and spiritual life, however, is communicated to those only who believe and receive the Son. Thus in verse twelfth: *To as many as received him, he gave power to become the sons of God.* The unbeliever therefore, who does not receive by faith the Son of God, must inevitably perish, in the strict and proper sense of the term: for this is eternal life to know or acknowledge the only true God, and Jesus Christ whom he has sent. They therefore, who know not God, through his Son, cannot receive power to become sons of God; neither can they trust in his name, and consequently, cannot be saved, nor enter into life, but without doubt must perish everlastingly; for Jesus gives the power of becoming sons of God to none, but those who know, profess, and obey him.

5. *The Logos was the medium of all the dispensations of Jehovah to mankind, whether Antediluvian, Patriarchal, Mosaic, or Christian.* In verse tenth, John asserts that the Logos was in the world; and that he came to his own people, before he says any thing of his incarnation, verse fourteenth. Thus the true light enlightens every



but favour and truth came by Jesus Christ. No man has seen God, at any time; the Only-begotten, who is in the bosom of the Father, has made him known.

man of all ages; though the darkness, or ungodly men, do not comprehend nor perceive his divine illumination. In the Patriarchal dispensation the Logos frequently appeared in the form of man, and as an angel, speaking and acting in the name and as the representative of Jehovah. See the history of the appearances to Abraham and Lot, Gen. 17 and 18. He was the angel of Jehovah's presence, who went before Israel, and whom they tempted in the wilderness. 1 Cor. 10. 9. The Mediator by whose hands the law was given at Sinai, Acts 7. 53. and Gal. 3. 19. How appropriate are the words of John, verse eighteenth; No man has seen God at any time. The Only-begotten, who is in the bosom of the Father, has made him known. Thus the primitive Fathers believed and wrote with one voice. See their sayings collected by Bishop Bull and Dr. Waterland.

6. *The Logos, who was with the Father in the beginning and by whom all things were made, became incarnate, and tabernacled among men.* Verse fourteenth. No doctrine can be more fully or clearly taught than this. Hear Christ. No man has ascended into heaven but the son of man who came down from heaven. What if ye see the son of man ascend up where he was before? Father glorify me with the glory I had with thee before the world was. John 3. 13; 6. 38, 62; and 17. 5. This testimony by John is fully confirmed by Paul, when he says: To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Here a learned Philosopher and Apostle of Jesus, asserts the *origin* of all things to be the Father, but the *existence* of all things is by the Son. Addressing the Colossians, he describes that Jesus, through whose blood we have redemption, as the *first born* of the whole creation, by whom all things were created; who was before all things, and by whom all things consist. Col. 1. 14—17. In the epistle to the Philippians, 2. 6—11, he represents the Logos, as being first in the form of a god, and afterwards humbling himself, laying aside his majesty, and taking the form of a servant, and being found in fashion as a man. This distinction between the pre-existent Logos and incarnate being called Christ Jesus, he notifies to the Romans, in his introduction to the epistle addressed to them, by denominating Jesus, the *son of David*, according to the *flesh*, but the *Son of God*, according to the *Spirit*. Now were we at any loss to comprehend the meaning of the Evangelist and the Apostle, the uniform testimony of the Christian writers from the days of John and Paul should suffice. Hear then Clemens Romanus, a writer cotemporary with the apostles. "One Lord Christ, who saves us, who though he

## SECTION SECOND.

## BOOK OF THE NATIVITY.\*

There was in the days of Herod, King of Judea, a certain priest named Zachariah of the course of Anijah, and his wife was of the daughters of Aaron, and her name Elizabeth. They were both righteous before God, observing all the commandments and ordinances of the Lord without blame. And they had no child, for Elizabeth was barren; and they were both advanced in years. Now it came to pass, that as he officiated before God, in the order of his course, he was appointed by lot, according to the custom of the priesthood, to enter the temple of the Lord, to burn incense: and the whole multitude of the people was praying without, at the time of incense. Then appeared to him an angel of the Lord, standing on the right side of the altar of incense; and Zachariah was troubled at the apparition and fear fell on him. But the angel said to him: Fear not Zachariah,

*was first a Spirit, yet he became flesh.*" Ignatius, in his epistle to the Magnesians, says, "There is one God who manifested himself through Jesus Christ his Son, who is the eternal Logos." Subsequent writers need not be here called in evidence. All who know any thing of antiquity, are well satisfied, that the incarnation of the pre-existent Logos, is the unanimous testimony of the Christian Church, and of every writer of any reputation belonging to that Church, for more than fifteen hundred years. Hence, I can acquit the apostles and ecclesiastical writers of the charge of being false witnesses for Christ and advocates of heathen Philosophy, in no other way, but by believing the pre-existent dignity and subsequent incarnation of the Logos, Jesus Christ.

\**Book of the Nativity, Βιβλος γεννησεως.* I have taken this title from the first verse of Matthew's Gospel according to the generally received Text. I regard it as the title of some small book, like the "GOSPEL OF THE INFANCY," from which Matthew selected a part or the whole of the two first chapters of his Gospel: or, it may be the title by which he intended to distinguish the subject of the two first chapters, from the main body of the history, whose particulars he was fully qualified to attest, having been an eye witness. Matthew could not write the history of the miraculous conception, the visit of the Magi, the slaughter of the children by Herod, otherwise than by selecting from some books which treated of these things, or writing from report. Hence a reason arises why I have thought proper to pass unnoticed in this history, Matt. 1. 17—2. 23, and to insert what Luke has written on the same subject—Luke positively declares he wrote a narrative of those things only, which he had traced to their origin, and had found to be worthy of full credit. This is the reason he differs so much from Matthew, because on examination of a subject, the history of which depended for its authority, on the veracity of Mary and some of her acquaintances, he no doubt found some things inaccurate, others fabulous, and a part worthy of all acceptation. We therefore give the account of the mira-

for thy prayer has been heard, and thy wife Elizabeth shall bear thee a son whom thou shalt name John. He shall be to thee, joy and gladness; and many shall rejoice because of his birth. For he shall be great before the Lord: he shall drink no wine nor strong liquor, but be filled with the holy spirit, even from his mother's womb: and many of the children of Israel shall he turn to the Lord their God. Moreover, he shall go before him in the spirit and power of Elijah, to reconcile fathers to their children, and by the wisdom of the righteous, to prepare the disobedient, to be a people well disposed for the Lord. Then Zachariah said to the angel: How can I know this? for I am an old man, and my wife is advanced in years. But the angel answering, said to him: I am Gabriel, who attend in the presence of God, and was sent to declare to thee, these glad tidings. But know, that thou shalt be dumb and unable to speak till the day in which these things shall be accomplished, because thou hast not believed my words which shall be fulfilled in their season.

Now the people waited for Zachariah and wondered that he delayed so long in the temple. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple; for he was making signs to them, whilst he remained silent. And when the days of his ministry were ended, he returned home. Now after these days Elizabeth his wife conceived, and concealed herself five months, saying: Has the Lord done this for me, and looked upon me at this time, to take away my reproach among men?

Now in the sixth month,\* the angel Gabriel was sent by God, to Nazareth a city of Galilee, to a virgin, espoused to a man whose name

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culous conception by Luke, believing it ought to be retained: but we have placed it in a different *type*, to indicate, that it cannot lay claim to the same authority with the rest of Luke's History, all the facts of which, the apostles could most surely certify as eye-witnesses.

I think Grotius and Le Clerc have well answered the question; why have the Evangelists said so little of Christ before the beginning of his Ministry? by saying: It was not the object of the sacred writers to relate the childhood and puerile transactions of the Man Christ Jesus, but to give a faithful description of his character, doctrines, mission, death and resurrection, that the world might learn the doctrine of God, as revealed by him, and the foundation of their hope through him. It would profit the world but little, to know how Jesus wrought at the trade of a Carpenter with his father; but it is all important, to know how he taught as the Son of God and Judge of the world; and how he became a ransom for all, and was made wisdom, righteousness, sanctification and redemption.

\* The time of Christ's birth has become of late years, a subject of more than usual interest, on account of the controversy about the authority of the two first chapters of Matthew, and the attempt of chronologers to alter the common reckoning of the vulgar era. All attempts to ascertain the accuracy of ancient dates or historical facts, should be made in submission to the authority of the ancients, unless internal or contradictory evidence, neutralizes the strength of the testimony. Nor should we feel ourselves authorised to reject

was Joseph, of the house of David; and the virgin's name was Mary. And the angel entering in to her, said: Hail! favorite of Heaven! the Lord be with thee, most blessed of women! But she was greatly troubled at his saying, and reasoned about the meaning of such a salutation. Then the angel said to her: Fear not, Mary, for thou hast found favour with God; and behold, thou shalt conceive and bear a son, whom thou shalt call Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God will give him the throne of his father David. He shall reign over the house of Jacob through all ages, and his kingdom shall have no end: Then said Mary to the angel: How can this be, seeing I have no intercourse with a husband? The angel answered: A holy spirit will come upon thee, and a power of the Most High shall overshadow thee, and therefore, the holy offspring shall be called Son of God. And lo! Thy kinswoman Elizabeth has conceived a son in her old age and this is the sixth month to her who was called barren; for with God the accomplishment of every word is possible. Then Mary said: Behold the handmaid of the Lord! be it to me as thou hast said. And the angel departed.

In those days Mary arose and travelled in haste to a city of Judea, in the hill country; and entering the house of Zachariah, saluted Elizabeth. And as soon as Elizabeth heard Mary's salutation, the babe leaped in her womb: and Elizabeth was filled with a holy spirit, and cried with a loud voice: Blessed be thou among women, and blessed shall be thine offspring. And how happens this to me, that the mother of my Lord should come to me. For lo! as soon as the sound of thy salutation reached my ears, the babe leaped with joy in my womb. And happy is she who believed, that the things promised from the Lord shall be accomplished.

Then Mary said: My soul magnifies the Lord and my Spirit rejoices in God my Saviour; for he has regarded the low condition of his handmaid: and lo! henceforth all generations shall call me happy. Because the Mighty one has done great things for me, therefore hallowed

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the testimony of ancient historians, without the most cogent and conclusive reasoning to the contrary.

Antonius Pagi informs us, the tradition prevails at Alexandria to the present day, that our Lord was born in the end of the year of Rome 751. This tradition he observes must have been very ancient, from the manner in which it is mentioned by Julius Africanus. We shall see from Clemens of Alexandria, Ireneas and Tertullian that this tradition is worthy of the epithet *apostolical*.

Clemens, who gives the chronology of the Roman Emperors down to his own time, about an hundred years after the Gospels were written, expressly affirms, Stromat. L. 1, that Jesus was born in the twenty-eighth year of Augustus, and that he lived fifteen years under that Emperor's reign. Now of the different dates assigned by different historians to the commencement of this Emperor's reign, none is more suitable than the year of Rome 724, when after the death of Cleopatra and Antony, Augustus made his triumphant entry into Alexandria. If then, Christ was born in the twenty-eighth year of Augustus, to the year 724 add 27, the number of whole years, and we have 751. Again, if Jesus was fifteen years old when

be his name. His mercy is on them that fear him to all generations. He displays strength with his arm and scatters the vain imaginations of the proud. He casts down potentates from their thrones, and exalts them that are lowly. He fills the hungry with good things, but sends the rich away empty. He supports his servant Israel, in remembrance of his everlasting kindness, as he promised to our fathers, to Abraham and his posterity. So Mary abode with her about three months and then returned home.

Now when Elizabeth's full time for delivery was come, she bear a son; and her neighbours and kinsfolk having heard of the great kindness which the Lord had shown her, rejoiced with her. And, on the eighth day, they came to circumcise the child and would have called him Zachariah after the name of his father. But his mother said: Nay; he shall be called John. They said to her: there is none of thy kindred called by that name. So they made signs to his father to know how he would have him called: and he asked for a writing table and wrote: His name is John. And they all were surprized. And his mouth was immediately opened and his tongue loosed: and he spake in praise of God. And fear came on the whole neighbourhood; and the fame of these things spread abroad through all the Hill country of Judea. And all who heard, laid them up in their hearts, saying: What will this child be! And the hand of the Lord was with him.

Then Zachariah his father was filled with the holy spirit, and prophesied, saying: Blessed be the Lord God of Israel, because he has visited and redeemed his people; and has raised up for us a prince of Salvation, in the house of David his servant, as he promised by the mouth of his holy prophets since this age began; a deliverance from our enemies and the hand of all that hate us; to show mercy and remember his holy covenant with our fathers, the oath which he swore to Abraham our father, that he would grant us, being delivered from the hands of our enemies, to worship him in his presence without fear, in holiness and righteousness all our days. And thou child shall be called a prophet of the Most High; for thou shalt go before the Lord

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Augustus died, from 767 the year of Rome in which he died take fifteen and reject the months of the current year, there remain 751.

Ireneas, L. 3, C. 25, says, "our Lord was born about the forty-first year of the reign of Augustus," and Tertullian, contra Judeos, C. 8, concludes thus: "Hence we see, that Christ was born in the forty-first year of Augustus." In these dates, Ireneas and Tertullian do not contradict, but confirm the decision of Clemens, for they reckon from the time Augustus was proclaimed Triumvir, with Antony and Lepidus, in the year of Rome 711, and third year of the Julian era. Now add 40 whole years to these dates and we have the year of Rome 751, of the Julian era 48, and the forty-first year of Augustus. Again according to this reckoning, Augustus reigned 56 years, from which if we take 15, the age of Jesus at the death of Augustus, according to Clemens, we leave just 41. Hence we see, the testimony of these fathers, is complete, and harmonious: and if modern opinion or calculations are of force to confirm ancient testimony, we might add the names of Joseph Scaliger, *Emendat. Temp.* 2d ed. and the famous Catholic Annalist, Cardinal Baronius.

to prepare his way : to give knowledge of salvation in the remission of their sins, through the tender mercy of our God, in which the morn from on high has shone upon us, to enlighten them who sit in darkness and the shadow of death, to guide our feet in the way of peace. So the child grew and acquired strength of mind, and dwelt in the deserts till the time of his manifestation to Israel.

About that time, an edict was issued by Augustus Cesar, that all the kingdom should be registered ;\* (which register was first accomplished when Cyrenus was governor of Syria,) and all went to register themselves, each in his own city. Now Joseph went up from Nazareth, a city of Galilee, to the city of David in Judea, called Bethlehem, because he was of the house and lineage of David, to be registered, attended by Mary his espoused wife, then pregnant. And it came to pass, that while they remained there, the time came that she should be delivered ; and she brought forth her first-born Son, and having swathed him, she laid him in a manger, because there was no room for them in the guest-chamber.

Now there were shepherds in that country, abiding in the fields by night, and watching their flocks : and lo ! an angel of the Lord stood among them and a heavenly glory shone around them : and they were greatly afraid. But the angel said to them : Be not afraid, for behold ! I announce to you good-tidings which shall be great joy to all the people :—because for you is born this day, in the city of David, a Saviour, who is Lord Messiah. And this shall be a sign to you. Ye shall find a *babe* in swaddling clothes, lying in a manger. And instantly there was with the angel a multitude of the heavenly host, praising God and saying : Glory to God in the highest, peace on earth, goodwill to men.

And when the angels departed into heaven, the shepherds said one to another : Let us go even to Bethlehem, and see this thing that has happened, which the Lord has made known to us. So they went in haste, and found Mary and Joseph, and the babe lying in a manger. Now when they had seen, they published abroad what had been said to them concerning this child ; and all who heard, wondered at the things which were told them by the shepherds. But Mary carefully concealed these things deeply, reflecting on them. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, agreeably to what had been told them.

And when eight days were accomplished, the child being circumcised, was called Jesus ; the name given by the angel before he was conceived. Also when the days of their purification were ended according to the law of Moses, they carried him up to Jerusalem, to pre-

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\* This census, or general register of the kingdom of Judæa, has occasioned great perplexity to the Chronologers and Commentators of the New Testament, chiefly because Matthew places the birth of Christ in the reign of Herod the Great, and the words of Luke would seem to intimate that the census was not taken till ten years after the death of Herod, when Cyrenius was Governor of Syria. We have avoided all the difficulty, in the translation which is perfectly agreeable to the original, and founded on the supposition, that the people of the whole kingdom of Herod the Great, were registered after his death, at the time of the partition of the kingdom among his sons.

In explanation of this opinion, let it be carefully considered that

sent him to the Lord: for thus it is written in the law of the Lord: Every male child, which is the first born, shall be consecrated to the Lord; and a sacrifice shall be offered according to what is said in the law of the Lord, a pair of turtle doves or two young pigeons. And lo! there was at Jerusalem a just and pious man, named Simeon, who was expecting the consolation of Israel, and the holy spirit was on him: And it had been revealed to him by the holy spirit, that he should not die till he should see the Lord's Messiah. This man came in the spirit into the temple, as the parents brought in the child Jesus, that they might do for him according to the custom of the law; and he took him in his arms and blessed God, saying, Now, Sovereign Lord, thou causest thy servant to die in peace according to thy word; for mine eyes have seen thy salvation, which thou hast provided in the sight of all the people, a luminary to enlighten the Gentiles, and the glory of thy people Israel.

Now whilst his father and mother were wondering at the things which were spoken of him, Simeon blessed them, and said to Mary his mother: Behold this child is destined for the fall and rise of many in Israel, and a sign for contradiction, that the reasonings of many hearts may be revealed: yea, a sword shall pierce through thine own heart.

Moreover, there was a prophetess, Anna, a daughter of Phanuel, of the tribe of Asher, who, though advanced in age, being a widow of about eighty-four years, had lived only seven years with a husband from her virginity; she departed not from the temple, but with prayer and fasting worshipped night and day. This woman also, coming in, at the same instant, continued praising the Lord, and spoke concerning the child to all at Jerusalem, who were expecting deliverance. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew and acquired strength, being filled with wisdom, and the grace of God was upon him.

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the will of Herod the Great was left to the arbitration or disposal of Augustus, and Josephus tells us that Augustus delayed to decide, till he could know how he might apportionate the kingdom of Herod to the support of his sons. Here then I believe the register was made.

Josephus is here our best guide: and by comparing what he has said in the first book of the Wars, with the fourteenth and seventeenth books of his Antiquities, we shall find, he places the decree of the Senate constituting Herod a king, in the 184th Olympiad, when Calvinus and Pollio were consuls. This was in the end of the year of Rome 713. Herod entered into possession of the kingdom of Judea, after the taking of Jerusalem and death of Antigonus, in the 185th Olympiad, Agrippa and Gallus being consuls. This was in the year 716.—Now Josephus says, Herod died, having completed 57 years from the decree of the Senate, and 34 from the death of Antigonus and the taking of Jerusalem. These dates fix the end of the year 750 for the time of Herod's death. Moreover Josephus says, there was an eclipse of the moon at the time of Herod's last sickness. This eclipse Astronomers place on the *thirteenth* of March, in the year of Rome 750. Again Josephus says, the battle of Actium was fought in the *seventh* year of Herod's reign. This was in the year of Rome 723. Subtract 7 and add 34, the result will be 750.

Now his parents went yearly to Jerusalem at the feast of the Passover. And when he was twelve years old, they having gone up to Jerusalem, according to the custom of the festival, and remained the usual time, were on their return, but the child Jesus tarried behind in Jerusalem, and his parents knew not; yet supposing him to be in the company, they went a day's journey, seeking him among their relations and acquaintance: but not finding him, they returned to look for him at Jerusalem. And after three days, they found him in the temple, sitting in the midst of the Teachers, both hearing them and asking questions. And all who heard him were astonished, but they who saw him were greatly amazed at his understanding and answers. But his mother said to him: Son why hast thou done so with us? Behold thy father and I have been seeking thee with sorrow. Then he said to them: Why did ye seek me? Did ye not know, that I ought to be at my Father's? But they did not comprehend his meaning. Then he returned with them to Nazareth, and was subject to them, but his mother retained all these sayings in her heart. And Jesus grew in wisdom and stature, and in favour with God and men.

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### SECTION THIRD.

#### THE PREACHING OF THE BAPTIST.

The beginning of the gospel of Jesus Christ the Son of God. There came a man, sent from the presence of God, whose name was John. The same came as a witness that he might bear testimony concerning the Light, that all through him might believe: he was not the Light, but came to bear witness concerning the Light.

In the fifteenth year\* of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the province of Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being high priests, the word of God came to John, the son of Zachariah, in the wilderness.† Now this same

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\* This must have been the fifteenth year of Tiberius' sole empire, reckoned from the death of Augustus, which began Aug. 20th, year of Rome 781, of the Julian era 73, of the vulgar Christian era 28, and of the true A. D. 30. Against this date, all the subtilty of objectors, has been unable to adduce a single solid argument.

† The desert, in which John preached, lay along both sides of the Jordan, and was not a barren wilderness. According to Lightfoot, he first taught near Hebron, but afterwards removed towards Jordan, probably near Jericho, a tract of country called desert, but having



John wore raiment of camel's hair, with a leathern girdle about his waist, and his food was locusts and wild honey.\* And he went into all the country about the Jordan, publishing a baptism of proselytism, for remission of sins: saying, Change your minds, for the reign of heaven draws nigh.† As it is written in the book of the sayings of Isaiah the Prophet:

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in it several large cities, of which six are mentioned in Joshua xv. 61, 62. Jericho itself contained twelve thousand men, of the courses of the priests; and the road from Jerusalem to that city, and to Perea, especially near the time of the Passover, was frequented by great multitudes, about which time John began his ministry. The country was very convenient for food, and its vallies abounded in palm-trees, which yield much wild honey. Hence John could have a plentiful supply either from the trees or rocks.

\* In imitation of Elijah, whom he represented, he wore a garment of camel's hair, and a leathern girdle. 2 Kings i. 8, and Mal. iv. 5. The Jews used to wear hair or coarse garments, in times of humiliation, as did also the Nazarites, till they had fulfilled their vow, and it was also worn by the prophets when they preached repentance. See Matt. vii. 15, and xi. 21; Zech. xiii. 4; Is. xlii. 12; Jer. iv. 8; Jonah iii. 5, 8; Dan. ix. 3; Rev. xi. 3. Harmer informs us, that clothing of camel's hair is common in that country till the present time; that locusts are commonly eaten in the East, and allowed to be eaten by the Jewish law; Levit. xi. 22. Honey is plentiful in Palestine; deposited in holes of rocks, by wild bees; it also exudes from the leaves of trees, and appears on them as dew: hence, Jonathan could collect it with the point of his rod. 1 Sam. xiv. 26—29. Chardin also says the Dervises in the East, wear garments of the hair of camels, and great leathern girdles, and sometimes feed on locusts, which, says Dr. Shaw, appear in great abundance from the end of March, till July; and when sprinkled with salt, and fried, taste like cray-fish. It was therefore on the insect, John fed, and not on the plant locust.

† The reign or kingdom of heaven and of God, imply the same thing. God and Heaven are convertible terms, in the style of the Hebrews. Accordingly, Matthew, who wrote for the Jews, uses the phrase kingdom of Heaven; but Mark and Luke who wrote for the Gentiles, say the kingdom of God. The reign of heaven is that spiritual dominion of the Messiah over the minds and affections of man, and the kingdom of heaven frequently implies, the Christian church, whose members are the professed subjects of Christ, and are therefore represented as constituting that Kingdom described by Daniel ii. 4, vii. 13. But by a usual figure of speech, the effect of the reign of heaven in man, is put for the cause; Rom. xiv. 17, and righteousness, joy, and peace, constitute that kingdom, which the unregenerate and

A voice of a cryer\* in the desert: Prepare the way of the Lord, make straight his paths. Every valley will be filled, and every mountain and hill will be levelled; that which is crooked will become straight, the rough ways smooth; and all mankind will behold the salvation of God.

Then the inhabitants of Jerusalem, and all Judea, and all the country about the Jordan, resorted to him, and were baptized by him, in the Jordan,† confessing their sins. But seeing many of the Pharisees and Sadducees coming to his baptism, he said unto them: Offspring of vipers, who has privately warned you to flee from approaching vengeance?‡ Bear fruit then

wicked can neither see, nor inherit; John iii. 3; 1 Cor. vi. 9, 10; Gal. v. 19, 22.

O what a blessed example has the Baptist left to all the ministers of Christ's church. Well aware that the carnal mind is enmity to God, and that man never can become a fit subject of heaven's reign, till his mind and soul are renewed after the image of the Creator, the first great lesson of Christian instruction, on which he seemed to dwell, was a *change of mind*. Reader, this great work is not of man, but of God. If thou hast not experienced this heavenly and divine change, cry to God to grant you his holy Spirit; and if you walk in the light of his countenance, let the constant, fervent prayer of your heart be, "take not from me thy Holy Spirit."

\* The allusion is here made to the practice of Eastern monarchs, who, when they set out on an expedition through deserts or rough countries, sent messengers before them to level or prepare their way. Judea was the desert through which our Lord would pass, and John was sent forth as his harbinger, to remove the obstructions which might impede the march of the Gospel, arising from the prejudices, passions, or views of mankind.

† The Jordan, says Shaw, is by far the largest river, except the Nile, which I have seen in Barbary, or the Levant. It is about 30 yards wide, and three or four deep, and so rapid as to discharge daily into the dead sea, above 6,000,000 tons of water. Opposite Jericho was Bethabara, or *the house of passage*; so called, either because it was the place where the Israelites passed, or where the common ferry was kept, for passage to and from Judea.

‡ The approaching vengeance or *wrath to come*, was the destruction of the Jewish nation by the Romans, which took place about forty years after the preaching of John and Jesus. The axe being laid to the root of the trees, intimated that the Jews had now their last warning; and if they did not reform, they should be as effectually do-

suitable to a change of mind, and begin not to say within yourselves: We have Abraham for father; for I assure you, God is able, out of these stones, to raise up children to Abraham.\* And even now the axe is laid at the root of the trees, every tree, therefore, which yields not good fruit, is hewn down, and cast into fire. And the multitude asked him, What shall we do then? He answered: Let him that hath two coats give to him that has none, and let him that has food do likewise. Then came also Tax-collectors to be baptized, and said to him, Teacher, what will we do? and he said to them: Exact no more than what is appointed you. Then Soldiers also asked him: What shall we do? and he said to them: Injure no man either by violence or false accusation, and be content with your allowance.

Now while the people were in expectation, and all were reasoning in their hearts concerning John, whether he were the Christ, John answered them all, saying: I indeed baptize you with water, but one more mighty than I, is coming, whose shoe-latchet I am unworthy to loose; he will baptize you with a holy wind and fire: his fan is in his hand, and he will tho-

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stroyed, as trees when cut down and cast into the fire; thereby implying the most severe disciplinary sufferings to which they could be exposed.

\* The Jews depend greatly on the advantages arising from being children of Abraham. Munster quotes a passage from the Talmud, in which it is said, that Abraham sits at the gate of Hell, and suffers none of his descendants to enter. Many depend on similar claims to the divine favour, and suppose that parentage, orthodox principles, external forms of worship, or virtuous and benovolent dispositions, will entitle them to a place in the kingdom of the Messiah: but all these will fail, and prove deceptive in the day of trial. Nothing but a renovation of soul, by the divine energies of a redeeming God, restoring the impress of the divine image, can make man a fit recipient of salvation and Heaven. By God being able to raise up children to Abraham, John intimates the call of the Gentiles, and their admittance to the privileges of the Abrahamic covenant, through the faith of Jesus, as is also intimated by Paul when he makes exception, saying: In Isaac shall thy seed be called. Rom. ix. 7.

roughly cleanse his grain; he will gather the wheat into his granary, but the straw he will consume with unquenchable fire.\*

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\* All the ancients believed in purification by *water*, *wind*, and *fire*. John baptized with *water* to repentance: Jesus manifested the interposition of the *Spirit*, to save that nation; and when both means failed, the severest dispensation by *fire* was employed, which consumed them root and branch. Thus often God deals with men. He tries them by the outward ceremonies and calls of a religious worship, he employs the allurements of his blessed spirit upon their minds, and if they do not remember and turn to the Lord, he chastises them with the rod of his anger. I have followed Schleusner in the use of the word straw instead of chaff; for the Jews were accustomed to cut up straw and burn it to cook meat, or *heat ovens*; Mal. iv. 1. The separating the grain, and gathering it into the granary, implied that believers in Jesus, or the elect, should not be involved in that awful and impending calamity. See this subject largely discussed in my "Systematical Theology," Lecture 14.

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## SECTION FOURTH.

### THE BAPTISM OF JESUS CHRIST.

Now when all the people were receiving Baptism,\* Jesus came from Nazareth of Galilee to the Jordan, to be baptized by John. But John earnestly forbade

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\* As there seems to be a growing indifference to the outward forms of Religion, it may be proper to say somewhat of its public institutions in appropriate places where the sacred writers have particularly introduced them to notice. If Baptism were no more than a mere rite of the Jewish nation, how came it to occupy so much public attention at the introduction of the new dispensation, which, in the opinion of some, was intended to abolish the ceremonial forms of the ancient worship? We cannot suppose another answer, than that it then obtained the sanction of the great founder of the Christian system; the tendency of whose religion it was eminently calculated to represent.

The origin of Baptism may be traced to the foundation of a visible church of God upon earth, and was in all probability used at all times, from the establishment of the covenant with Abraham, down to the present time, for the same end and purpose, and to communicate the

him, saying : I have need to be baptized by thee, and comest thou to me ? Then Jesus answered : Suffer me now, for thus it becomes us to perform every

same spiritual instructions. Lightfoot ascribes the first use of Baptism to Jacob, when he admitted into his family and the church of God, the proselytes of Shechem and other heathens. The phrase, " be ye clean," Gen. xxxv. 2, is interpreted by Aben Ezra to mean a washing of the body in baptism. Hence, according to the testimony of Maimonides and the Israelites in general, all proselytes were brought into the Jewish church by baptism : and whosoever any heathen would betake himself to the covenant of Israel and take the yoke of the law upon him, not only all the males must be circumcised, but all whether males or females must be baptized. Nay, all Israel assert, that all their own nation were brought into the covenant by baptism. This, they believe, received the divine sanction and authority at the time God gave the law on Sinai. " And the Lord said to Moses, go unto the people and sanctify them to day and to-morrow, and let them wash their clothes. Ex. xix. 10. This is the import of the Apostle's meaning ; Heb. x. 22. " Let us draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Hence, also the great Master of Christians addressing a ruler of the Jews, tells him it was necessary to be born of *water* as well as of the *spirit*, in order to enter the kingdom of God ; John iii. 5. Indeed, on the authority of Maimonides we can say, that the deep reverence maintained for this rite, even in the days of David and Solomon, so overawed the great Sanhedrim, as to prevent them from excluding any heathen proselytes from the church of God, who had been baptized, even though their baptism had been performed privately and without their sanction.

The *Baptism of Proselytism* was performed on the introduction of Gentiles into the Jewish religion, and as administered by John, was an introduction of Jews into a new religion. The Easterns greatly delighted in emblematical instructions : and every Jew well understood, that this baptism implied a washing away of former impurities, opinions, and prejudices. Jewish washings were used to indicate ablution from legal uncleanness ; and when administered to a Gentile proselyte, implied purification from moral impurity and pagan worship, and qualification for admission into the privileges of the Abrahamic covenant. The baptism of John required the purification of even Jews who were legally clean, and exacted obedience to the spirit as well as the letter of the law, thereby preparing the subjects of it for initiation into the religion of the Messiah then to come. The Baptism of Proselytism is clearly indicated by Ezekiel xxxvi. 25 ; and that it should be performed at the commencement of Messiah's kingdom was also plainly foretold by Zechariah xiii. 1. The Jews therefore, never called in question the propriety or authority of Bap-

righteous ordinance: then he suffered him. And Jesus being baptized, whilst he was praying, the high-

tism, though they asked John by what authority he administered this ancient and sacred institution. They well knew that his baptism implied purification of heart and life, and readily submitted to its administration with humble confession of their sins: believing that as it was proper for them to wash and be clean when God gave the law at Sinai, so it became them to be still more pure on the approach of Messiah their long expected and much desired king. O what a glorious view to the pious beholder, to see the many thousands of Israel congregate to purify themselves in thought and life, and await the mandates of their coming Lord. May their conduct put to shame the thousands of professing Christians who feel no interest in Christ or his Baptism.

As to the mode of Baptism, there should be no dispute. When Naaman went at the command of the prophet and dipped himself in Jordan, the *Septuagint* say he baptized himself. This was the ancient mode of Baptism: the persons entered the water, received instruction, and in the presence of witnesses plunged or dipped themselves beneath the surface, and then came out of the water. This explains the reason of John's Baptism being performed in Jordan and at Enon, and of Philip and the Eunuch going down into the water. This account also gives the reason of that facility with which many thousands were baptized almost simultaneously by John. They all dipped themselves and were thus baptized. Much disputation has arisen about the meaning of the term Baptize: but it must be acceded by all, the word radically and primarily implies immersion or washing, though the term has undoubtedly been used in a more limited signification. For *plunging* or *covering with water*, authorities can be adduced from Strabo, Polybius, Aristotle, Josephus, and Diodorus: but, we ought not hence to infer, that *sprinkling* or *affusion* is not Baptism. The application of water as a symbol of purification, in whatever manner it be made, is the import of this sacred rite. Baptism in whatever mode it may be performed, is not a real but a figurative washing, intended to signify the purification of the soul. Hence, the Baptism of John and Jesus, led to a disputation about purification. John iii. 22—26; Acts xii. 16; 1 Peter iii. 21.

We read of the Baptism of the Holy Spirit; but that Baptism took place by *affusion*, or *pouring out* of the Spirit; Mat. iii. 11, compared with Acts ii. 3; and x. 44—47; and xi. 15—16. The divine promise runs thus: I will *sprinkle* pure water upon you, and you shall be clean; Ezek. xxxvi. 25: and this washing of *Regeneration* is said to be *shed* on us abundantly, through Jesus Christ; Tit. iii. 5, 6. Compare Is. xlv. 3; Joel ii. 28; and Acts ii. 18—38. Indeed, if we admit the Apostle to be Judge in this matter, he will determine that those who have been *sprinkled* have been Baptized, for he af-

est heaven was opened, and the Holy Spirit descended on him, in a bodily form, like a dove, and a

firm, that all the fathers of the Jewish nation were Baptized by the cloud and the sea: not surely by immersion, but by aspersion or sprinkling; 1 Cor. x. 1—2. Clouds *sprinkle* by rain, but do not *wash* or *plunge*.

The Baptism of John and Jesus was the same. Some have been induced to think otherwise, from Acts xix. 5; but, this verse should not be understood to speak of any persons being re-baptized by the Apostles who had been previously Baptized by John; for they who had been Baptized by John, were on hearing the doctrine of the Spirit, made perfect in the Christian Baptism. See Beza, Benson, and Wollius on the passage. John Baptized in the name of the Messiah. The disciples of Jesus Baptized in the name of their master alone; Acts ii. 38, and viii. 16. All that Jews needed was, Baptism in the name of Jesus as the true Messiah; for already they believed in the One only God, and the purifying influence of his Holy Spirit: but to Gentiles, who were ignorant of the true God, Baptism was, and ever ought to be, administered in the name of the Father, Son, and Holy Spirit. In the name of the Father, because he alone is the living and true God; in the name of the Son, because he is the Mediator between God and man, and the only name by which we must be saved; in the name of the Holy Spirit, because only by that sacred influence on our souls, can we be made meet for the enjoyment of God in this, or any other world.

The subjects of Baptism are persons of all ages and countries, for all, from the least to the greatest, are impure in the sight of an infinitely holy God. The only dispute to which we would attend at present is that concerning Infant Baptism. In this case, some suppose the administration cannot be valid, seeing the subjects have not been instructed into the nature and design of the institution; neither made a profession of the Christian faith. We admit the commandment of Jesus, to his Apostles, includes instruction; and chiefly for this reason, that the Gentiles, who should become proselytes to the religion of Jesus, through the ministry of the Apostles, must necessarily become acquainted with the principles of Christianity, before they could reasonably avow their faith in its divine authority, or receive the initiatory sacrament. But this general command of Jesus, however necessary and appropriate to the circumstances in which the heathen world then were, cannot be so understood as to exclude the children of professing parents, from admission to the Church of the living God, to which they seem to be heirs through parentage.—Acts ii. 39; 1 Cor. vii. 14. The language of Paul, Ephes. vi. 1—4, cannot be mistaken. The children, whom he advises to obey their parents in the Lord, must have been initiated into Christ's Church, otherwise they could not have had parents in the Lord; for this ex-

voice came from heaven, saying : This is my beloved Son, in whom I am well pleased.\*

pression marks incorporation into the Christian Church.—Rom. xvi. 7, 8, 11 ; Philemon 16.

Among the descendants of Abraham, the seal of circumcision was impressed on the eighth day, by the appointment of God. Were not Jewish children as ignorant of the nature and design of circumcision, as children of Christian or heathen parents can be, of the nature and intention of Baptism? and if the authority of the parent be proper in one instance, why not in another? From Maimonides, it appears, that the children of proselytes were also baptized with their parents; and sometimes heathen children being baptised at the request of sponsors, or one who adopted them, were considered as proselytes. As, therefore, no evidence can be adduced, which sets aside the authority of the Jewish parent over his child, or prohibits the Baptism of children, we have the strongest presumption that the children, of Christian or Jewish parents, always were considered as fit recipients of this seal of the covenant: and they seem either to forget or deny the legal authority of parents over their children, who teach or assert their inability to dedicate their children, by thus inducting them into the Christian sanctuary. No man need ever doubt of the stability of a young person's faith and attachment to Christianity, who has been duly and piously instructed by his parent: for experience proves the truth of the proverb: "train up a child in the way he should go, and when he is old he will not depart from it." The neglect of the parent to induct his child into the Christian Church, and leaving the child wholly to his own volition when of age, is in effect saying: There is nothing valuable in itself, but as your imagination may dispose you to believe; and it is a matter of indifference to me and to you, whether you be Christian or infidel! O Christian parents—think of this!! Bring your little children to Jesus, and train them up in the knowledge and admonition of the Lord.

\* In relation to the word, *ευδοξω*, "*I am well pleased*," I admire the celestial wisdom manifested in the selection of the aorist tense of the Greek verb. Jehovah was, is, and always shall be, *well pleased*, with his dear Son. Hence that doctrine which supposes the Great Eternal to have poured out his wrath on the Son of his Love, or willingly grieved the Soul of the Mediator, should be rejected. The attention of the reader is called to the conduct of Jesus. No slavish fear filled his breast; yet, in humble attitude, he is found bowing the knee to the Father of spirits, and praying for the sanctified use and success of every Christian institution. Nominal Christians! arise and be baptised, and wash away your sins, calling upon you the name of Jesus. The innocent Lamb of God, had no sins to wash away, except the merely ceremonial implication of the Jewish



## SECTION FIFTH.

## THE GENEALOOY OF JESUS.

Now Jesus himself was about thirty years of age when he began *his ministry*,\* being, according to the custom of pedigrees,† a son of Joseph, son of Jacob, son of Matthan, son of Eleazar, son of Eliud, son of Achim, son of Zadoc, son of Azor, *son of Neariah*, son of Shemiah, son of Eliakim, son of Abiud,

Law, Heb. vii. 27: but he persists, notwithstanding the remonstrance of the Baptist, in the determination not to slight or neglect any institution tending to produce the fruits of righteousness. May God grant conviction to the despisers and indifferent.

\* In no other instance, that I have observed, have our English translators mismanaged their very important undertaking, so far as in the present. It would even seem from this passage, that they were ignorant of the Greek construction and idiom. *Ἀρχόμενος, ἢ, beginning, was.* Beginning what? Was what? Beginning his *public ministry*, as appears from the same Luke, xxiii. 5—teaching through all Jewry, *beginning*, from Galilee. *Began to do and teach*, Acts i. 1. Mat. iv. 17, and Mark iv. 1. This is the rendering of the vulgate, and ought to be followed by all.

Was what? *was about thirty years of age*, as every priest must have been according to the Law. Num. iv. 3, 23, 35. Hence it appears to be the meaning of the Evangelist, that Jesus was thirty years of age, when, about to commence his public office, he came to John to be baptized, according to the custom of the priests. Levit. viii. 6.

† Reader, I here present you the Genealogy of your Lord and Master, carefully collated with the Genealogical tables of the old Testament and corrected and amended according to the best authorities. Any name introduced into this table, concerning which there remains any doubt, is put in Italics; and the great important and essential names are in capitals. Hence it appears that Jesus is the son of *David* through the regal line; that he descended from *Solomon*, 2 Sam. vii. 12—16, and not from Nathan, and consequently, the objection of Calvin is removed, who affirms, that “if Christ was not descended from Solomon he could not be the Messiah.” That our Master sprang from the tribe of *Judah* according to the declaration of the Apostle and the prediction of the Patriarch; that he is the son of *Abraham* according to the promise; a son of *Adam*, and therefore the kinsman redeemer of all mankind; the son of *God* and hence the *heir* and Lord of the world.

From the critical and very learned work of Dr Barrett, it appears that the eighteenth verse of the third chapter of first Chronicles,

*son of Arnan, son of Rephaiah, son of ZERUBBABEL, son of Salathiel, son of Jechoniah, son of Jehoiakim, son of Josiah, son of Amon, son of Manasseh, son of Hezekiah, son of Ahaz, son of Joatham, son of Uzziah, son of Amaziah, son of Joash, son of Ahaziah, son of Joram, son of Jehoshaphat,*

should be transposed after the twentieth; and the word, Salathiel, substituted for the word Pedahiah, agreeably to the reading of the Alexandrine Septuagint. This being done, we find the testimony of Luke sustained, that two generations, Rephaiah and Arnan, or Rhesa and Joanna intervened between Zerubbabel and Abiud, which are therefore placed in the table. On the same authority, Neariah and Shemiah, or Nagge and Semei, are put between Eliakim and Azor; and the whole table arranged after the Cambridge Manuscript, or Codex Bezae, with the exception of the above additions.

Notwithstanding that we have added four names to the catalogue of Beza's Ms. *which we consider* the most accurate, yet it still fails to equal the calculations of the ancients, who generally place 55 generations between Jesus and Abraham. But let it be remembered that these ancients made their calculations from Luke, who following the legal and not the natural line (as is manifest in the case of Heli and Neri) increases the catalogue above the true number of natural and ordinary generations. Seeing therefore that Irenaeus, Africanus, and Ambrosius assert that Luke has some names interpolated, we may reasonably conclude that the number 55 may suffer a deduction of five or six names, which might probably be detected.

First then, we find Matthat and Levi omitted by Julius Africanus, Eusebius, Gregory Nissen, Ambrose, and Augustine. Moreover, Africanus says, Matthan and Melchi successively married the same woman of whom was born Jacob to the former and Heli to the latter. If then Melchi were the father of Heli, Matthat and Levi should be rejected from the catalogue of Luke. Again, as the writer of first Chronicles, subjoins Neariah or Nagge after Shemiah, Dr. Barrett supposes Mattathias and Maath should be rejected from the text of Luke, there being no corresponding generations in any of the genealogies. After removing these four, there should remain 51 names between Christ and Abraham, which corresponds with the catalogues of Africanus and Ambrose. Finally Dr. Barrett excludes from the Catalogue of Luke, Melea and Menan, making Eliakim the grandson of Nathan; and thus the number of names from Abraham to Jesus, is reduced to 49, agreeing with the present table, which places 36 generations between David and Christ, being seven less than the catalogue of Augustine; but when the six, rejected from the text of Luke, are deducted, there remains only one of a difference: and this one, Le Clerc and Drusius would supply, by placing Abner, either before or after Eliakim.

son of Asa, son of Abia, son of Rehoboam, son of Solomon, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Naashon, son of Amminadab, son of Ram, son of Hezron, son of Pharez, son of JUDAH, son of Jacob, son of Isaac, son of ABRAHAM, son of Terah, son of Nahor, son

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The great Roll of the Lineage of Jesus from Adam contains, according to the calculations of Gregory Nissen, Basle, and Augustine 77 names; but the Harleyan Ms. gives 75, Ireneas only 72, and our catalogue reduces the number to 68. This Roll is properly divided into four sections; the first, from Adam to Abraham, including 20 names and a period of about as many hundred years: but in the account of this period, the Septuagint differs greatly from the Hebrew Bible; the latter giving 1945 years and the former 3412. In the age of Jared, Methuselah, Lamech, Noah, Shem, and Terah, they are nearly agreed, but to the age of every other person, the Septuagint uniformly adds an hundred years. The second, from Abraham to David, includes 13 generations and a period of 900 years, allowing 70 years to each generation. The third, from David to Salathiel, includes 19 names and a period of about 600 years, allowing 30 years to a generation. The fourth, from Salathiel to Jesus, includes a list of 16 names, and a period of about 500 years, assigning about 33 years to each generation. In all probability, therefore one name is wanted in this part of our catalogue; which may be Abner.

Next to the Introduction of John, we know of no portion of the New Testament, which has occasioned more perplexity and confusion among the Commentators, than the genealogy of Jesus: and the attempts of Theologians to maintain their different schemes of harmonizing the genealogies of Matthew and Luke, afford one of the most prominent instances of the *labor inanis*. The Method of Africanus a native of Palestine, and the cotemporary and literary rival of Origen, though probably the first attempt, is the most reasonable and effectual. The catalogues of names became confused from reckoning two ways, both by the natural and legal descent, hence Jesus was son of Heli and son of Nathan by the legal line, but son of Jacob, son of Solomon by natural descent. The main object, therefore, of Dr. Barrett's learned researches, undoubtedly fails: for Mary was not the daughter of Heli, neither was she of the tribe of Judah. The universal voice of Antiquity pronounces Mary the daughter of Joachim and Anna; Anna was the daughter of Matthan, and both Joachim and Matthan were priests; consequently, Mary was of the tribe of Levi, as I have elsewhere shown. The genealogy given by the Evangelist is that of Joseph; and the grand object was to show, that Jesus, a son of Joseph, was indeed

of Serug, son of Reu, son of Peleg, son of Eber, son of Salah, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mehalaliel, son of Cainan, son of Enos, son of Seth, son of ADAM, son of GOD.

the son of David and the true Messiah. This was all-important; and this has been accomplished. See my Lecture on the Miraculous Conception, and Dissertation on Integrity of the New Testament.

Genealogies were kept among the Jews with great care and exactness, as appears from Nehemiah vii. 5, 64; Ezra ii. 62: so that to loose their genealogy was to loose their inheritance among Israel. But the genealogies of females were not kept; nor were brothers by the mother ever accounted brothers, says Mamonides, "*causa hereditatis cernendae, sive in causa ducendae fratriae, aut exundi calcae.*" Consequently the genealogy of Mary would have availed nothing in Jewish law; hence it is high time to reject the fanciful supposition that Luke gives the genealogy of Mary: for if he had, it would have been labor to no useful purpose whatever.

The names of kindred among the Jews were reckoned two ways. 1 by natural generation: 2 according to Law, as when a man died childless, his brother being obliged to take his wife, the issue was accounted to the deceased brother. See Gen. xxxvii. 8; Deut. xxv. 5; and Ruth iv. 5—8. By reason of these intermarriages some succeeded as natural sons, others as merely nominal: and thus were the families of Nathan and Solomon interwoven. On this supposition, which best accounts for the diversity of names, the genealogies given in Matthew and Luke may both be true: and this is the method long pursued by the Christian Church, in reconciling the two Evangelists. See Euseb. Hist. Eccles. L. 1. C. 7. Hence the first sixteen verses of Matthew may be true and genuine, as the writer calls them "the book of the genealogy or Roll of the Lineage of Jesus: for this Roll or catalogue might have been obtained from the public Registers.

## SECTION SIXTH.

### THE TEMPTATION OF JESUS.

Then Jesus, full of a holy spirit, returned from the Jordan, and was led, by the Spirit, through the wilderness forty days; and when they were ended, he

was hungry; because he eat nothing during those days, being tempted by the deceiver.\* Then the tempter said to him: If thou be a son of God, command this stone to become bread. Jesus answered, It is written: Man shall not live on bread alone, but on every appointment of God.

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\* The term, *diabolos*, properly signifies a *deceiver*, *slanderer*, or *accuser*, and answers to the Hebrew *satan*, an *adversary*; therefore, I have used the terms, indiscriminately, not doubting, that they were so understood by the Apostles: for the Syriac *kertza*, Hebrew *satan*, and Greek *diabolos*, are synonymous terms, implying a *calumniator*, *deceiver*, or *adversary*. Indeed, devil and satan are words of very extensive application, and denote whatever is disadvantageous to the well-being of man, whether it affect his health, character, or religious prosperity.

The history of Christ's temptation is a fine piece of composition, surpassed only by some parts of the book of Job. It partakes of the nature of poem, and has its dramatic characters: the Son of God, and the Ahriman of the Persian Mythology: the Son of God is the hero, and human *desire* personified, the satan of the contest. To give all the effect imaginary to the virtue and triumph of Christ, satan is represented as possessing every advantage, and appearing in the threefold malignity of *tempter*, *deceiver*, and *adversary*. During the scenes, every stratagem of the enemy is practised, and every degree of seduction is tried: First—*Distrust in God's supporting Providence*; Secondly—*Presumption*; and, Thirdly—*Ambition*, aspiring to such self-sufficiency, as alienates the affections from God, and constitutes idolatry.

If we divest this history of its dramatic features, it will contain an easy and beautiful lesson of instruction, highly interesting to mankind. Jesus was tempted in all respects as we are, Heb. iv. 15; James says every man is tempted by his own *desire*, chap. i. 14; and John reduces all the sources of temptation to three: the desire of the flesh—the desire of the eyes—and the pride of life, 1 John ii. 16. Laying, therefore, the doctrine of the Apostles, as the foundation, we find no difficulty in building thereon a superstructure of perfect symmetry. Jesus was born of poor parents, and appeared, in the most important and public station, without even the means of subsistence. As a man, therefore, he might naturally feel disposed—

1st. To use the miraculous powers, which had lately been communicated to him, for the purpose of personal maintenance. This desire he overcame and subdued, so far as never, on his own account, to put forth one effort of *delegated power*. Thus was the *first* temptation overcome.

2d. He might be disposed to give the Jewish people such a *sign*,

Then the deceiver brought him to Jerusalem, the holy city, and placed him on the pinnacle of the temple, and said to him : If thou be a son of God, cast thyself down ; for it is written : He shall give his angels charge concerning thee, to keep thee safe : and on their hands shall they bear thee, lest at any time thou strike thy foot against a stone. Jesus answered, It is said : Thou shalt not try the Lord thy God.

Again, the deceiver took him to an exceedingly high mountain, and showed him all the provinces of the state,\* in a moment of time, and said to him :

as would indubitably satisfy them, that he was indeed the Christ, which could have been perfectly accomplished, by going to the pinnacle of the temple, during a public festival, and casting himself down from thence. This also he declined, and there was no such sign given.

3d. The desire of assuming the government and kingdom of his father, David, might have kindled, for a moment, in his bosom, the ambition for regal honours, and the elevation of his people and nation to the imperial grandeur and power of Rome. Yea, it is even possible, that the high-priest, or an emissary of the Sanhedrim, might have attempted to negotiate a compromise with the Messiah, offering to invest him with regal honour and power, and to put him in possession of all the provinces, included in the ancient kingdom of David and Solomon, to which, as the Messiah, he had an indisputable claim : provided he would sanction and maintain the institutes, of Moses, and the established ordinances of the temple service. This appears still more probable, inasmuch as the adversary does not ask of him idolatrous adoration, but only worship, *σωτηριαν*, in his presence, or agreeably to the Levitical ritual. Moreover, this tempter did not offer Christ any greater extent of territory, than the kingdom of David, which belonged to him, and was understood to be included in the promise : and he well knew, that if Jesus would co-operate with the Sanhedrim, it would be an easy matter to cast off the Roman yoke, and restore the kingdom to Israel. This was the last and severest trial of all, and seems to have been in accordance with the most sanguine expectations of Christ's most intimate friends and followers. But he shunned the bait, and dismissed the temptation, contenting himself with a spiritual dominion over the minds and affections of men. In this sense he most justly deserves, and may he for ever possess, Universal Empire.

\* *All the Kingdoms of the world.* This translation in our English Bibles has occasioned much unnecessary conjecture and mistake ; and well if its evil tendency had stopped within the regions of fancy

I will give thee all this authority, and the glory of these *provinces*, for it is delivered to me, and I give it to whomsoever I please: if then thou dost homage in my presence, all shall be thine. Jesus answered: Withdraw, adversary; for it is written: Thou shalt reverence the Lord thy God, and him alone shalt thou worship. Then the adversary, having ended every trial, departed from him for a season; and the angels of God came and ministered to him.

and erroneous interpretation. It has been made a weapon in the hands of infidelity, to wound the Christian cause and excite the ridicule of the scornful. The business of a translator, is to give the peculiar sense in which a word or phrase is used by his author, in that particular place, and not any, nor even the most commonly received, sense of the term. Michaelis very reasonably supposes, that Matthew wrote: *cal mamelecoth hazebi*, all the provinces of renown, and the Greek translator very closely copying the Hebrew original, says, *κασας τας βασιασας του ποταμου*: for *Zebi* in Hebrew, and *kasmos*, in Greek, signify beauty, glory, ornament or renown: and Judea had been called by the prophets: The glory of all lands, or the land of glory; Ezek. xx. 6, 15; Dan. viii. 8, and xi. 16, 41.

This interpretation is confirmed by Luke, who says, the kingdoms, *οικουμεναι*, of the inhabited land. This term was used by the proud sovereigns of the world to denote the honor or majesty of their kingdoms. The *Roman Empire* is so called, Luke ii. 1. The *Grecian State*; Demos. de Coron. and the *Kingdom of Judea*, Joseph Antiq. viii. 3. See Glassii *Philologia Sacra*, Leigh's *Critica Sacra*, Stockii *Clavis Linguae Sanctae*, and Marsh's *Michaelis*, vol. 3. p. 155.

Glass strictly limits the meaning of the term, to the Land of Canaan, and Leigh correctly says, that the word translated kingdom, denotes also the provinces and principalities of which a state may be composed. On these data, I found the translation which I have given in the text. Judea was divided into four provinces: Judea proper, Samaria, Galilee, and Peraea; and governed by Archelaus, Antipas, and Philip, sons of Herod the Great, who were called kings and their principalities, kingdoms. Matth. ii. 22, and xiv. 9. Now according to Deut. xxxiv. 1—8, and the testimony of the famous travellers Mariti and Maundrel, all the kingdoms or provinces of Judea, could be seen from the top of Nebo or Quarantania. See Clarke, Campbell, McKnight, and Townsend, on this passage.

If this interpretation be admitted, there seems no necessity for the interference of the ancient Ahriman or modern Satan, nor does there appear either piety or consistency in the supposition, that the Spirit of God should carry the Saviour of the world into the wilderness, to be tempted of a rebel foe to God and man, who had been

## SECTION SEVENTH.

## THE SECOND TESTIMONY OF JOHN.

This is the testimony of John. When the Jews sent Priests and Levites from Jerusalem to ask him : Who art thou ? he denied not, but confessed : I am not the Christ. And they asked him : What then ? Art thou Elijah ? And he said : I am not.\* Art thou the Prophet ? and he answered : No.† Then they said to him : Who art thou ? that we may give an answer to them who sent us. What sayest thou of thy-

ejected from the presence of the Lord. The very thought is too horrible to obtain utterance, and pregnant with mischief to the Christian cause. See this subject fully discussed in my "Systematical Theology," Lect. 7, and Balfour's second Inquiry.

\* There is here an apparent contradiction to Matt. xi. 14, and xvii. 12, where our Lord says of John : This is Elijah, who was to come. But the intention of our Master was to inform his disciples, that John was Elijah, in the sense of Malachi, because he came in the *power and spirit* of that ancient prophet. From Matt. xvii. 10, it appears the Scribes taught, Elijah would come before the Messiah; and founded this opinion on a literal construction of Mal. iv. 5, and as they believed in the doctrine of transmigration, John rightly understood them to ask : Whether he were the prophet Elijah, returned to dwell *personally*, on earth again ? This question, therefore, could not be answered by John in the affirmative, without equivocation : and truth required him to answer according to the sense of the interrogation.

† Almost all the translators have erred in this place, except Wakefield and Campbel. Indeed, the common translation : Art thou *that* prophet ? is a violation of the English idiom ; seeing the pronoun *that*, has no antecedent in the sentence. The translations of Doddridge, Luther, Beausobre, and De Sacy, involve contradiction between John and Christ : for had John been asked : Art thou a prophet ? he could not have answered : No, for Jesus affirms, there had not arisen among men a greater prophet than the Baptist. Mat xi. 11. But the interrogation of the messengers was : Art thou *the* prophet ? meaning either the prophet predicted by Moses, Deut. xviii. 15, or Jeremiah, whom they expected to return in the days of the Messiah, to restore the pot of manna, and the Ark of the Covenant, Accordingly, some supposed Christ to be Jeremiah. Mat. xvii. 14. Hence, there was a general expectation of some great prophet, besides Elijah and the Messiah, whom they particularly distinguished by the definite appellation, *The Prophet*.



self? He said: I am the voice of a cryer in the wilderness: Make straight the way of the Lord, as saith the Prophet Isaiah. Now the messengers were Pharisees;\* and they asked him: Why<sup>†</sup> then dost thou baptize,† if thou art not the Christ, nor Elijah, nor the Prophet? John answered them, saying: I baptize

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\* The Pharisees were strict religionists, and derived their name from *Pharash*, to separate; because they not only separated themselves from all Pagans, but also from Jews, who did not comply with their peculiarities. Being great lovers of *tradition*, they encumbered religion with many frivolous observances; and thereby assumed high pretensions to piety and strictness of discipline. They were very peculiar in their dress, loved many washings, fastings, and public prayer; and manifested great reverence for the Law, Sabbath, and traditions of the Elders. But however noble, holy, and pure their motives might have been at first, their religion degenerated into superstition, and their mighty zeal into intolerable bigotry. Reverenced by the common people, and dreaded by the nobility, they possessed great influence, and often executed, in the name of religion, the most pernicious designs. Hence, it is easy to account for the severity of John's address to them, when they came to his baptism: for Luke informs us, chap. vii. 30, that the Pharisees and Lawyers, rejecting the counsel of God, were not baptized of John. It is therefore, very probable, that when the Pharisees came to the Baptist, their object was rather to cavil, object, and dissuade the people, than to comply with the admonitions of the preacher. Hence, John calls them, *Offspring of the Serpent*.

† The Messengers from Jerusalem did not question the authority of Baptism, but of the Baptist: for the Jews believed in the divine appointment of the ceremony, but it had been only practised in the admission of proselytes, and in the presence of three magistrates commissioned by the Sanhedrim. The authority of administering the rite without an appointment, and the baptism of Jews, were considered exclusively the prerogative of the Messiah or his precursors, who, they admitted, might baptize *even Jews*, for the purpose of forming a more *select* society. We ought not therefore to be surprised, that the great mass of the nation should rush forward, with one consent, to be baptized by John, believing him to be either the Messiah or one of his forerunners.

Danzius in a valuable Treatise, on the Baptism of proselytes, extant, in Meuschen's Nov. Test. ex Talmude, has undertaken to prove, that Baptism was appointed of God, and long practised in the Jewish Church; and that the Baptism of John was essentially the same, as that which had been so long practised by divine appointment. See the Commentaries of Rosenmüller, Kuinoel, Townsend, and Clarke.

in water, but there stood one, in the midst of you, whom ye know not. He, coming after me, is before me, whose shoe-string\* I am unworthy to loose. These things were done in Bethabara,† on the Jordan, where John was baptizing.

On the next day, he sees Jesus coming to him, and says : Behold the Lamb of God, which bears away

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\* To bear or loose the shoes of another, implies great disparity. In visits among the great men of the East, the sandals were taken off at the door, and either left there, or given to a servant to carry. Hence, to loose or carry shoes, was the office of an inferior domestic. From this phrase and the preceding one : *He is before me*, some have inferred the doctrine of Christ's pre-existence; but whether that doctrine be true or not, there is nothing in the testimony of the Baptist, that either teaches or implies such an opinion. The word *ἐμπροσθεν*, properly signifies *before*, or *in the presence of*. Matt. v. 24; xxiii. 13, Acts xviii. 17; 2 Cor. v. 10; but it also frequently in the Septuagint version and New Testament, indicates *preference* or *superiority*. Gen. xlviii. 10, and John i. 27, compared with John iii. 31; Mat. iii. 11; Mark i. 7. In the two last passages, Matthew and Mark use the word, *ισχυροτερος*, more mighty, which must be the sense intended by John : and Chrysostom the most eminent Grecian among the fathers, gives the sense by *ετιμωτερος*, more honorable. The term, *πρωτος*, according to derivation, signifies *priority*, and hence frequently *superiority*. Indeed Leigh well says : It does not so much indicate order of time as of dignity. Accordingly, King James' translators render it by the word *chief* : Mark vi. 21; Luke xix. 47; Acts xxv. 2, and xxviii. 7, 17; 1 Tim. i. 15; by the word *first* Mat. xxii. 58; Mark xii. 28, 29, 30 : by *best*, Luke xv. 22 : by *chiefly*, Rom. iii. 2; Wakefield renders the phrase, *πρωτος μου*, *greater than I*; and justifies his translation by referring to John xv. 18; Col. i. 15. Stockius and Hammond say, we must understand the word in the comparative degree, John xv. 18, and xx. 8; 1 Cor. xv. 45, 47. Now the sum of the whole matter is this : John says Jesus, who came after him, should be preferred to him, because, as the Messiah, he was more excellent or greater than he : for Jesus had received a more exalted commission, and a greater portion of the divine spirit. See the Lecture on the *pre-existence of Christ*, in my "SYSTEMATICAL THEOLOGY."

† Though most of the Mss. and versions read *Bethany*, yet I choose to retain *Bethabara*. It is found in the Armenian, Æthiopic, and Philoxenian versions; and in C. K. and many other Mss. It is the reading preferred by Origen, Eusebius, and Jerome: and both Origen and Jerome relate, that tradition until their day, still pointed out Bethabara, as the place where John Baptized.

the sin of the world!\* This is he of whom I said: After me comes a man, who is preferred to me, for he is my superior. And I knew him not, but for this purpose came I baptizing with this water that he may be manifested to Israel. Moreover, John bear witness, saying: I saw the spirit descend from heaven, like a dove, and remain on him. But I should not have

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\* In the opinion of Lightfoot, John could not have selected a more characteristic expression, than that adopted in allusion to the lamb which was offered at Jerusalem every morning and evening. 1 He addresses Priests and Levites, whose chief employment was to make a sacrifice of that lamb. 2 It was about the time of offering the sacrifice, when John saw Jesus coming to him, and used these words. 3 The lamb declared the innocence of Christ, as being without spot; and pointed out the death of Christ, in being offered. 4. It was pertinent to the doctrine of John, who had spoken of remission of sin; and when Christ came near, he intimated, in what manner, the sin of the penitent should be forgiven, by the sacrifice of this lamb, who should bear away the sin of the world.

To bear away sin, is an allusion to Isaiah liii. 7, and the usual practice of the offering of the lamb, Lev. i. 4, iii. 2 and iv. 4: for when the sacrifice was offered, he that brought it, laid his hands on the head of the victim, according to the command of God, and confessed his sins, which were considered as thereby transferred to the victim, which carried them away. Dr. Clarke observes that in three essential things, Christ differed from the lamb in the daily offering. 1. He was the lamb of God the most valuable. 2. He carries away sin in *reality*, other lambs only *representatively*. 3. He carries away the sin of *the world*, whereas the usual lamb was offered, *only*, on behalf of the *Jewish people*.

How far the rites of the Jewish worship were representative, and in what sense they were types, or *shadows of good things to come*, Heb. x. 1, are subjects of much litigation among Christians, and are not likely to be easily determined. But as all Christians agree, that Jesus, *the Christ*, is anointed of God, a Prince and a Saviour, and made of God *for us*, wisdom, righteousness, sanctification, and redemption, we ought firmly to believe, that in his own good time, he will *finish* transgression, make an *end* of sins, and establish everlasting righteousness. Thus will the Lamb of God *bear away the sins of the world*. But thrice happy the man, who, having heard and learned of the Father, comes to Christ, in cheerful and devoted obedience; for he shall find a happy entrance administered to him, into the kingdom of God and of Christ. Reader, much has been done; say not: *It is finished*. till thy mind be enlightened, and thy soul reconciled.

known\* him, had not he, who sent me to baptize in water, said: On whomsoever thou shalt see the Spirit descend and remain, the same is he who baptizes with a holy spirit. And I have seen and borne testimony, that this is THE SON OF GOD.

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\* There seems a dissonance between this saying of John, and his address to Jesus, when he came to be baptized, Mat. iii. 14. But, though this declaration seem to reflect on the two first chapters of Matthew, yet, there is nothing irreconcilable in the language of John; for though John might have the highest veneration for the personal purity and holiness of Jesus, and even have believed him to be a prophet, yet he knew him not to be the Messiah, till he received the sign from heaven, for his residence in the wilderness till the time of his appearance as a public teacher, might have effaced all early reports concerning the wonders related in the book of the nativity. Hence the modesty of the Baptist, and the singular character of Jesus, may account for what is said, in Matt. iii. 14: and all that is affirmed here, is only, that *officially*, as the Christ, Jesus was not, previously, known to John.

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## SECTION EIGHTH.

### JESUS OBTAINS DISCIPLES FROM JOHN

Again, on the next day, stood John and two of his disciples, and earnestly looking on Jesus as he walked, he said: Behold the Lamb of God! And the two disciples heard him, and followed Jesus.\* But Jesus turning, and seeing them following, said to them: What seek ye? They answered: Your

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\* Worthy pattern of Christian ministers, and devoted servant and forerunner of the Messiah! Thine highest ambition was to proclaim the Lamb of God. Though thy disciples leave thee, to follow Jesus, thine end is accomplished. Like Paul, thou wast willing to account all things loss compared to Christ, and the success of his kingdom. Thou wast willing to *decrease*, that Jesus might *increase*. Thy disciples left thee, and followed Jesus! Truly the spirit of Elijah dwelt in thee. May thy example be imitated by all, in bringing men to Jesus; and may all the preachers of Christ be willing to lose all for the sake of increasing the followers of the Lamb.

residence, Teacher. He said to them: Come and see. They went and saw the place of his residence, and abode with him that day, as it was the tenth hour. One of the two, who heard John and followed Jesus, was Andrew, the brother of Simon Peter. He first met his own brother Simon, and says to him: We have found the Messiah! and he brought him to Jesus, who, looking earnestly on him, said: Thou art Simon, the son of Jona, *but thou shalt be called Peter.\**

On the day following, Jesus desired to go into Galilee, and finding Philip, said to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip meets Nathaniel, and says to him: We have found him whom Moses, in the Law, and the prophets, described,† Jesus of Nazareth, the

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\* The members of the Church of Rome imagine that this name was given to Simon, to intimate that he should be head of the Universal Church. This opinion, however, has certain facts strongly opposed: the equality among the disciples, continually inculcated by Jesus; the election of James to preside over the church at Jerusalem; and the manner of Paul's address to Peter. Notwithstanding, I believe Peter was so called by our Lord, from that forward and prominent part which he acted in the founding of the Christian Church. He was always the first in avowing his faith and attachment to his Master. He received special commandment to feed the flock of Christ, and was the first to open the way for the Gentile world to enter the Church of God. Moreover, a more signal display of heaven's interposition was never manifested, than in that memorable sermon preached by this Apostle at the Feast of Pentecost, when three thousand souls were converted, and turned from darkness to light, and from the power of Satan to God. Thus Peter became *a Rock*, on which the Church was founded, being so eminently and signally successful in the ministry: and I feel no reluctance to give the full meaning and scope of Matt. xvi. 18, to any reasonable Catholic, as far as implies Peter to have been next to our Lord, most eminently denominated. the foundation of the Church.

† Jesus had been described by Moses in the Law, the seed of the woman, who should bruise the serpent's head, Gen. iii. 15; the seed of Abraham, in whom all the families of the earth should be blessed, Gen. xxii. 18; the Shiloh, to whom the assembling of the people should be, Gen. xlix. 10, and a prophet raised up by Jehovah, like to Moses, Dent, xviii. 15. In the prophets he was described as the

son of Joseph. And Nathaniel said to him: Can there be any thing good from Nazareth? Philip answered: Come and see. Jesus saw Nathaniel coming to him, and said of him: Behold a true Israelite, in whom there is no deceit. Nathaniel said to him: Whence knowest thou me? Jesus answered: I saw thee under the fig-tree before Philip called thee. Nathaniel replied: Teacher, thou art the Son of God:\* Thou art the King of Israel. Jesus an-

Branch of the Lord, Is. iv. 2; the Shoot from Jesse, in whom the Gentiles would trust, Is. xi. 10; Jehovah's Servant, to raise up the tribes of Jacob, a Light to the Gentiles, and God's Salvation to the end of the earth, Is. xlix. 1; a man of sorrows and acquainted with grief; despised and rejected of men, but, notwithstanding, a man that should be raised to life after being put to death as a sacrifice, and perform all the purposes of the Lord in the renovation of mankind, Is. liii. 2, 9, 10; the seed and offspring of David, in whom his throne should be established for ever, 2 Sam. vii. 12; Ezek. xxxiv. 23, and xxxvii. 24; the Messiah, who should be cut off, to make an end of sins, and establish everlasting righteousness, Dan. ix. 24; the Lord even the Messenger of the Covenant, who should come to the second temple, built by Zerubbabel, and fill it with his glory, Mal. iii. 1; Hag. ii. 9. These prophecies being extant in the Jewish Scriptures, so minutely designate the Messiah of both Jews and Christians, (between whom there can be no collision,) that infidelity must be put to the blush, if it possess sensibility.

\* The title son of God appropriated to Jesus in the scripture, has in all ages occasioned confusion and discord among his followers. Some think he was so called on account of his miraculous conception, See Dr. A. Clarke on Luke 1. 35. But this could not distinguish him from John the Baptist, or Isaac the son of promise to Abraham. Others lay hold on what is said of his resurrection, Rom. 1. 3; Col. 1. 15; Rev. 1. 5; and imagine he thence derived what is peculiar in the title Son of God. Others are altogether satisfied that Son of God and Messiah, are phrases of the same import. John 1. 50. Matt. 16. 16; Ps. 2. 5. But after all, there seems something lacking in these explanations. The key to scripture in many places must be obtained from the prevalent opinions of the times. Now all that have any acquaintance with the history of the times, in which Christ made his appearance, must know, that no phraseology was more common than sons of gods, in an essential and proper sense. Therefore, though the Christian world should continue the Arian controversy, to the end of time, nothing could be decided on the *homousian* question. Hence we may conclude, there is not so little mystery, in the phrase, *The Son of God*, as

swered: Because I said, I saw thee under the fig-tree, dost thou believe? Thou wilt see greater things than these. Moreover, he said to him: Verily, verily, I say to you: Hereafter you shall see the heaven opened,\* and the angels of God descending to the Son of man, and ascending.

some have vainly imagined. See my "Systematical Theology" p. 123. Lect. 11.

\* This sublime and figurative address of Jesus to Nathaniel, is descriptive of the exalted and celestial nature of Christianity. Never before had such a display of God's name, character, and designs, been manifested to the world. The Gospel brought immortality to light. The *Only-begotten*, from the bosom of the Father, announced mercy, peace, salvation, and happiness to man. The highest heaven is laid open. God comes to tabernacle with his creatures, man is elevated to fellowship with the celestial inhabitants, and a ceaseless intercourse opened between the upper and lower regions of Jehovah's kingdom. Christians, the Angels of God are ascending and descending for your protection and encouragement. The reign of heaven is the spring of action. When Andrew found the Messiah, he could not rest till he found his brother Simon and brought him to Jesus. Thus did Philip to Nathaniel. Religion, like leaven, will produce a fermentation. If you are indifferent and inactive, you give evidence to God and the world, that the root of the matter is not in you. Arise, call into active, energetic operation, all the powers of your souls, and rest not till you become inmates of the upper temple.

## SECTION NINTH.

### A MARRIAGE FEAST IN CANA.

On the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there. Jesus also and his disciples were invited to the marriage feast. And the wine failing, the mother of Jesus says to him: They have no wine. Jesus answered: Woman, what concerns it you and me? my time is not yet come. His mother says to the servants: Do whatever he commands you. Now there were six water-pots of stone, containing two or three measures, pla-

ced for the purification of the Jews. Jesus says to them: I'll these pots with water; and they filled them to the brim. Then he said to them: Draw now, and bear to the Steward. And they did as he commanded. But when the Steward tasted the water, which had become wine, and knew not whence it was, (but the servants who drew the water, knew,) he called the bridegroom, and said to him: Every man presents the good wine first; and when *the guests* have drunk sufficiently, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus, in Cana of Galilee and manifested his glory; and his disciples believed in him.

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I am well pleased with the observations of Campbel, Wakefield, Clarke, Rosenmuller, and Townsend on this Section. Dr. Clarke thinks John, the Evangelist, was the bridegroom; but Lampe asserts the contrary, on the authority of Ignatius, Tertullian, Augustine, and Jerome. Notwithstanding probability is in favor of the Dr's opinion. The place was Cana of Galilee, a village near Capernaum, and west of the Sea of Tiberias; John iv. 47. The time was the third day after he obtained disciples, or after his arrival in Galilee. The miracle was, in all probability, performed at the instigation of his relatives, who had heard of the transactions attending his baptism and the testimony of John. Jesus' address to his mother, has been fully proved by Critics, from the best authorities, to be by no means disrespectful. Augustus addresses Cleopatra, *Βασίλισσα ἡ γυνὴ*, Dion. Cassius L. 51: and *Æschylus* says, *Rejoice, O woman of Darius*. Persae line 155. See also John iv. 21; xix. 26, and xx: 13, 15; and 1 Cor. vii. 16. The size of the water-pots cannot be determined. No more of the water was made wine than was drawn; nor is there the least insinuation, that any abuse was made of this miracle; for the Steward only intimates what was usual at similar festivals.

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## SECTION TENTH.

### JOHN'S LAST TESTIMONY AND IMPRISONMENT.

After this, he, and his mother, and his brethren, and his disciples, went down to Capernaum; but they remained there only a few days. Afterwards Jesus



and his disciples came into the land of Judea ; where he continued with them, and baptized. And John also was baptizing in Ænon, near Salim, because there was much water in that place ;\* and the people were continually arriving and baptizing themselves : for John was not yet cast into prison.

Then a discussion arose between a disciple of John and a Jew about purification :† and they came to John ; and said to him : Master, behold the man, who was with you on the Jordan, of whom you bare testimony, baptizes, and all go to him. John answered : A man can receive nothing, unless it be given him from heaven.‡ Ye yourselves bear me witness, that I said : I am not the Christ, but that I am sent before him. He who possesses the bride is bridegroom, but the

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\* Ænon is placed by Pritius, Lightfoot, and others, on this side of Jordan ; but Hottinger and Hoffmann strongly assert the contrary. The most likely opinion is, that Ænon was rather the name of a fountain than of a village ; the location of which seems to have been opposite Salim, on the other side the Jordan, a little north of Bethabara, and about eight miles south of Scythopolis. Here John baptized, because there was much water, a reason sufficient to settle forever, any dispute about the manner, which was, indubitably, immersion. It also appears, that the people dipped themselves, from the form of the Greek verb : it being in the middle voice indicating the action to be reflected on the agent.

† The baptismal washings, then in process among the disciples of John and Jesus, induced this discussion. The people *then* were united in opinion, that all required purification, but *now* many imagine themselves to be clean and to need nothing. Away ! say they, with all these Jewish ceremonies, we have arrived at a more advanced state of things. Baptism is an antiquated ceremony. Prayer is useless, for God will not alter his purpose, and preaching is the trade of Priests ! O tempora et mores ! To what strong delusions are some men abandoned ! Because they retain not God in their memories, their foolish minds have become darkened. O Lord, lighten their darkness, that they may keep thy commands, and sin not against thy holy Law.

‡ John well understood the doctrine taught by James, that every good and perfect gift comes from the Father of Lights ; and thankful for what he had received, he envies not the Messiah, to whom a larger portion of the Spirit, had been communicated ; but he signally manifests the veracity of his own divine commission, by entire devo-

friend of the bridegroom, who stands by, on hearing him, rejoices greatly at the bridegroom's voice: therefore, my joy is complete. He must increase, and I decrease. He, who comes from above, is above all; he, who is of the earth, is earthly, and speaks accordingly; he, who comes from heaven, testifies what he has seen and heard, but none receive his testimony. Whoever receives his testimony, affixes his seal to the veracity of God. The word of God designates him whom God has sent; for he gives the Spirit without limitation.\* The Father loves the Son, and has put all things into his hand. Whoever believes in the Son has life everlasting; but he, who disobeys the Son, shall not see life, but direful chastisement† awaites him.

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tedness to Christ, and submission to heaven's appointment. He compares himself to the *paranymp*, or friend of the bridegroom, whose business was, (according to the custom of the Jews), to seek a chaste virgin for the bridegroom, and be the medium of communication between the parties; to abide with them during the usual *seven* days of the marriage feast, in order to promote their comfort and hilarity; and after the marriage, to continue the friend of the husband and wife, rejoicing in their satisfaction, and endeavoring to obviate all discontent or misunderstanding. As the forerunner and paranymp of Jesus, the object of John was, by his preaching to obtain a church, as a chaste virgin for Christ, rejoicing to see his own disciples go with the multitude to Jesus; and the hearing of his success, was as the sound of the bridegroom's voice, expressing approbation; therefore his joy was complete. See Schoetgen, Lightfoot, Clarke, and Hammond, on this passage.

\* The Jews believed, the holy spirit was given in certain measures to the prophets; Rom xii. 3, but John affirms it was given to Jesus without measure; and acknowledges the measure communicated to Christ, exceeded the portion he had obtained, as heaven is higher than the earth; to come from God or heaven, implies a divine commission, which John held, John i. 6; yet compared to Jesus, he considered himself of the earth, earthly, whilst he assigned a place, in heaven or the bosom of the Father, to Jesus, thereby intimating the fullest fellowship and union between the Father and the Son.

† There is here both a metonymy and a Hebraism, in this phrase: a metonymy, anger or wrath instead of correction or punishment: for in this sense, the term is frequently used, Rom ii. 5; iii. 5; xiii. 4; Ephes. v. 6; 1 Thes. i. 10; v. 9. A Hebraism, punishment of

And many other good sayings preached he to the people. But Herod, the tetrarch, being reprov'd by him, on account of Herodias, his brother Philip's wife, whom he had married, and for all the evil deeds he had done, seized John, and shut him in prison: for John had said to Herod: It is unlawful for thee to possess thy brother's wife.\* Therefore, Herodias was greatly incensed against him, and would have killed him, but could not: for Herod respected John, knowing him to be a righteous and holy man, and heard him gladly, and did many things according to his advice. And when he desired to put him to death, he was afraid of the multitude, for they accounted him as a prophet.

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God, i. e. the most heavy and awful: for the Jews form superlatives by adding the term, God. See Introduction, p. 224.

\* It may be proper in this place, to give a description of the Herods, who are mentioned in the New Testament, to prevent mistake.

1. Herod the Great, King of Judea, was son of Antipater, an Idumean by birth, but a Jewish proselyte; to whom Julius Cæsar committed the government of Judea, after the defeat of Pompey. On the death of Antipater, his two sons succeeded in the kingdom, Phasaël to the government of Judea and Herod to that of Galilee: but, on an invasion of the Parthians, Phasaël being taken captive, Mark Antony gave to Herod, the title of King of Judea, over which he reigned 37 years. He married ten wives, and had several children, some of whom require notice.

2. Herod Archelaus, tetrarch of Idumea, Judea, and Samaria. He reigned nine years, being acknowledged King by the people, but admitted only to the title of Ethnarch by Augustus, an intermediate rank between tetrarch and King. On certain accusations of tyranny being preferred against him, by the chief men of Judea and Samaria, he was banished to Vienna, where he died.

3. Herod Antipas, tetrarch of Galilee, Matt. xiv. 1, Luke iii. 1, who caused the Baptist to be beheaded; and to whom Pilate sent Jesus. Luke xxiii. 7. According to both Josephus and Luke, he was a very vicious prince. He was Son of Herod the Great by Cleopatra. He married the daughter of Aretas, King of Arabia, whom he soon expelled, having seduced Herodias, his brother Philip's wife. To avenge the insult, Aretas made war on him, and routed his army. He was afterwards banished to Lyons, and then to Spain, where both he and Herodias died.

4. Herod Philip, son of Herod the Great by Mariamne, daughter of Simon, the High-priest. He was tetrarch of Iturea and Trachon

## SECTION ELEVENTH.

## CHRIST'S JOURNEY THROUGH SAMARIA.

When, therefore, Jesus knew, that the Pharisees were informed\* of his making and baptizing more disciples than John, (though Jesus himself did not baptize,† but his disciples,) and hearing that John was cast into prison, he left Judea, and journeyed to-

nitis, Luke iii. 1; and husband of Herodias, who was daughter of Aristobulus, son of Herod the Great by Mariamne, daughter of Hircanus, the last of the Asmonean race. I know there exists a difficulty among the Historians, on this subject, which has inclined several to believe in two Philips; the one mentioned in Luke iii. 1, and the other in the 19th verse of the same chapter; but this opinion seems very improbable. Moreover, we ought not to infer any thing from the history of their wives; for it is well known, that the family of the Herods were totally indelicate.

5. Herod Agrippa, grandson of Herod the Great, by Aristobulus. He was imprisoned by Tiberias, but released, and placed on the throne of Judea by Caligula. He cast Peter into prison and slew James; and after a worthless reign, died by the visitation of God. Acts xii. 1, 23; Josephus' Antiquities, book xix. chap. vii.

6. Herod Agrippa, the younger, and son of Agrippa, who succeeded his uncle Herod, King of Chalcis, son of Aristobulus. Before this Agrippa, Paul made his celebrated defence. He was the last King of a degenerate family, and of a line of effeminate princes.

\* We cannot believe, that the same person, who had (according to the present arrangement of John's Gospel) acted so magisterial a part at Jerusalem, in cleansing the temple, would have afterwards, in so short a time, as the narrative suggests, shown so much submission to the prejudices of the Pharisees as to retire from Judea, on hearing that the Pharisees had been informed of his success in making proselytes. We therefore fully believe, that our Master did not yet desire to make himself known as the Messiah; and, consequently, that arrangement of events, which causes our Lord to begin his ministry with such authoritative and regal proceedings, as are narrated in the second chapter of John, cannot be correct. All the other Evangelists place the cleansing of the temple among the transactions of the last Passover, and therefore the account of John is misplaced, and should be restored to the proper order of chronological location.

† Jesus himself did not baptize, for a very evident reason; that he might not baptize in his own name: and, moreover, having disciples from the commencement of his ministry, it was more suitable for the servant than for the Master to perform the office of initiating proselytes. Moreover, Christ might have foreseen that disposition re-

wards Galilee. But he could not avoid passing through Samaria.\* Therefore, he came to a city of Samaria called Sychar, near a tract of land which Jacob gave to Joseph his son. Now a well of Jacob was there, and Jesus being wearied of his journey, (it being about the sixth hour,†) accordingly sat down at the well.

A woman of Samaria came to draw water. Jesus said to her: Give me to drink: for his disciples had gone to the city to buy food. Then the Samaritan

proved by Paul, 1 Cor. i. 12, which led the early Christians to value themselves in proportion to the eminence of the apostle, or teacher, by whom they were baptized.

\* Jesus could have avoided passing through Samaria, but not without adopting a very circuitous route of nearly double the length, and beset with difficulties. As Samaria lay north of Jerusalem, and on the direct and public road to Galilee, John very properly says: It was necessary for him to pass through Samaria.

Sychar, called Shechem in the Old Testament, became the CAPITAL of Samaria after the ruin of that province by Salmanezar. It lay near the foot of Mount Gerizim, either in, or by the valley of Achor; being about ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho. Commentators have noted many remarkable things in the history of this place; a few of which we feel disposed to lay before the reader:—1. This is said to be the place where Abram first stopped on his journey from Haran to Canaan.—2. The place where God appeared to Abraham, and gave the promise of the land to his seed. 3. The place where Abraham first built an altar to God, and invoked his name. 4. This place was bought by Jacob of the children of Hamor, for an hundred lambs, Gen. xxxiii. 19, and xlviii. 22: and here he admitted the first proselytes into the Covenant privileges of Israel. 5. Here was the valley of Achor promised as the door of hope, and here Jesus first avowed himself the Messiah, and preached salvation to the Gentiles. Here also was, probably, the first society of believers in Jesus.

† The Jews reckoned time from sun-set, and began their day of 24 hours at that time. With the opinion that God gave the impetus to the earth, on the eastern side, thereby producing first the night, and then the day, we have no disposition to cavil; for we know little of the matter. The Jews, however, divided the time of the diurnal revolution into two parts, called night and day, or evening and morning. To each of which they allotted twelve hours. The twelve hours of the day began with sun-rise, and ended at sun-set. But as the day was not always of the same length, their hours could not be

woman said to him : Why dost thou, being a Jew, ask drink of me, who am a Samaritan ? (for Jews hold no friendly intercourse with Samaritans.\*) Jesus answered, and said to her : Hadst thou known the bounty of God, and who he is that says to thee : Give me to drink ; thou wouldst have asked him, and he would have given thee life-giving water. The woman said to him : Sir, thou hast no bucket, and the well is deep ; whence, then, hast thou the life-giving water ? Art thou greater than our father Jacob, who gave us the well, and drank of it himself, his sons, and his cattle ? Jesus answered : Whoever drinks of

always of equal duration. The cause of this irregularity originated in calculating by the shadow : for the human stature, and afterwards the gnomon of the dial, was the first and most ancient indexes of time. As a general rule, then, we say, the first hour of the Jewish day began at six o'clock A. M., and consequently their sixth hour was the same as our twelfth, or mid-day, which was their usual hour of dinner. Hence the disciples had gone to the city of Shechem, or Sychar, to purchase food for their meridian repast.

\* The Samaritans dwelt in the centre of Judea, and occupied that portion of country allotted to the sons of Joseph, Manasseh and Ephraim, and frequently professed themselves to be the offspring of Jacob : but the truth is, they were a mixed race, consisting partly of the descendants of Israel, and partly of Gentiles, who were transplanted into that country by Shalmanezar, king of Assyria, who, after three years' siege, took Samaria and destroyed the kingdom of Israel, in the ninth year of Hosea King of Israel, in the seventh year of Hezekiah King of Jerusalem, 947 years after the people came up out of Egypt, and 240 years after the revolt of the ten tribes from Rehoboam. Josephus and the Jews call the Samaritans, Cutheans, from Cuthah, a country of Persia, whence they emigrated on the captivity of the ten tribes. Hence the worship of the Samaritans became a mixture of Judaism and Paganism, modelled after the similitude of the temple service at Jerusalem, 2 Kings xvii. 18. Calmet, Cornet, Grotius, think many of the Israelites returned with the Jews, on their deliverance from the Babylonian captivity. Jer. iii. 18 ; Ezek. iv. 6 ; Hosea i. 11 ; Ezek. xvi. 55.

The Samaritans proposed to join the Jews in rebuilding the temple, but their proposal was rejected, Ezra iv. 1—3. Not long after, Sanballat, by permission of Alexander the Great, erected a temple on Mount Gerizim, and made his son-in-law, Manasseh, brother of Jaddua the high priest at Jerusalem, priest of the altar at Gerizim. Thus mixed together, the Israelites, fugitive Jews, and Cutheans, main-

this water shall thirst again; but whosoever shall drink of the water, which I will give him, will thirst no more; for the water that I shall give him, will become in him a fountain of life-giving water, springing up to an everlasting life.\* The woman said to him: Sir, give me this water, that I may not thirst, neither come hither to draw. Jesus replied: Go call thy husband, and come hither. The woman answered: I have no husband. Jesus said to her: Thou hast spoken well; for thou hast had five husbands, but he whom, thou now hast, is not thy husband. Thy saying, *therefore*, is true. The woman said to him: Sir, I perceive, that thou art a prophet. Our fathers worshipped in this mountain, but ye say, the place where men ought to worship is in Jerusalem.† Jesus

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tained a popular religion, accommodated to the times, but voering to the gale as seemed most advantageous. When Alexander favored the Jews of Jerusalem, the Samaritans avowed themselves Israelites and Jews, but when Antiochus Epiphanes oppressed the Jews, and polluted the temple, the Samaritans asserted their origin, as a colony of Medes and Persians, and dedicated their temple to Grecian Jupiter. Still they highly revered the law of Moses, and we are indebted to them for the most accurate copy of the Pentateuch, which they have preserved in great purity since the erection of the temple on Gerizim: for from that time there was no intercourse between them and the Jews; therefore, no more of the Jewish scriptures were received by the Samaritans. See an excellent dissertation on the Samaritans, in the Introduction of Pritius to the *Reading of the New Testament*. Consult also Josephus' *Antiquities*, B. ix. 14, xi. 8, xii. 5.

\* Priestley and Clarke understand *living-water*, to mean spring-water, in opposition to dead or stagnant water, contained in ponds or cisterns; but I think the phrase implies much more, as appears from the words of our Lord here, and in Chap. vii. 37—40: I therefore give to the participle, *ζωω*, the force of the Hiphil conjugation in Hebrew, and translate *life-giving bread*. John vi. 51; *life-giving oracles*; Acts vii. 38; *life-giving hope*, 1 Peter i. 3. See my dissertation on the Hebraisms of the New Testament.

† The Samaritans held that Gerizim was equally, if not more divinely appointed than Jerusalem, a place of worship. On that mountain Jacob built an altar for the true God, Gen. xxii. 2, and xxxiii. 20; and the Samaritan Pentateuch reads Gerizim instead of Ebal. Deut. xxvii. 4; on which mountain Israel were commanded to build an altar and offer sacrifices: and Kennicott, strongly contends for the

answered: Believe me, woman: the time comes when neither in this mountain, nor at Jerusalem, shall ye worship the Father. Ye worship what ye know not: \* we worship what we know, for salvation proceeds from the Jews. But the time comes, and is now, when the true worshippers shall worship the Father in spirit and truth; for such are the worshippers whom the Father requires. God is SPIRIT,† and his worshippers ought to worship in spirit and

authority of the Samaritan reading. Hence the temple was erected here by Sanballat about 330 years before Christ.—Notwithstanding Jerusalem was expressly pointed out as the proper place for the erection of the temple; and our Lord's remarks to the woman, that Salvation was from the Jews, and the Samaritans worshipped, they knew not what, clearly indicate the preference due both to the place and worship at Jerusalem.

\* The Samaritans were like most Christians, they worshipped, they knew not what; and their history seems to indicate that they cared not what. Nothing can be more important than correct views of Deity, and a rigid adherence to the worship and adoration of the One only, living, and true God. The Samaritans from the erection of the temple by Sanballat, preserved something like the form of the Jewish worship, but it was like that of modern Christians, polluted by many additions; from which cause Jesus manifests disapprobation. No worship addressed to any other being but the God of the Jews, will ever obtain the approbation of Jesus.

† *God is Spirit.* The doctrine of a *material* God was too absurd for intelligent heathens, even in the darkest ages. The Platonists called him, *mind*, and the Pythagorians held it to be the chief article of faith, to believe God *unseen, incorporeal*. Aristotle thought it necessary to assert, that the First Cause was *simple, without parts*. Nay even the Stoics, (the great fatalists of antiquity) determined that God was an *intelligent Spirit*, without form. See Whitby on this passage.

Dr. A. Clarke has well said, "This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature."—He that would come to God must believe that he exists: without faith in this FIRST principle, religion would be the weakness of folly! The SECOND most essential article in religion is the *spirituality* of the first cause. Without this, true religion cannot subsist, and it is demonstrably evident, that belief in a material God, is *blank Atheism*, or, what is equally injurious, the foundation of a sensual, gross, and demoralizing idolatry! The worship of the heathen world was totally deduced from the degraded rank of their gods, to which they ascribed corporeity; and thence easily deduced, that sensual, car-



truth. The woman said to him: I know Messiah comes: when he comes, he will tell us all things. Jesus answered: I, the person speaking to you, am *he*.

On this, came his disciples and wondered that he talked with a woman; yet none said: What seekest

nal, and debasing superstition that disgraced the page of history, which recorded the disgusting recital of their obscene deeds, performed in adulation of their earthly and corporeal gods. He who regards nature as his deity, or, which is manifestly the same, holds God to be a principle inherent in the material world, must be either deficient in intellect to perceive, or shocked at the consequences of his alarming creed, if he fall not down, in self-adoration, and deem his highest perfection to consist in the gratification of every passion and appetite of his sensual nature. On this principle, the doctrine of the Epicureans, would be fully established; and the doctrine of self-government and mortification of the flesh, taught by Christ and his apostles, should be exploded from the moral world, as the degenerate frenzy of Cynics and Anchorites.

Let it be ever remembered, that when God established the Jewish ritual, he gave repeated cautions, not to liken him to any being in earth or heaven, Ex. xx. 4, Deut. iv. 16—19, and v. 8: but this injunction, would have been arbitrary and unmeaning, if God had possessed corporality; for then, a likeness of him would have been a gracious condescension to his creatures, and a preventive to the introduction or prevalence of idolatry. All the propriety of the restriction, consists in the spirituality of the Divine nature; from which, is deduced all the morality in the Universe, and all the spirituality of a pure worship. Hence, all the wisdom and propriety of the apostolical injunction, to mortify the desires of the flesh that we may live. Father of Spirits, Light and Life of universal nature, cause thy sacred, supernatural influence to pervade and rule the affections of thy creatures, that all within them may be brought into subjection to the law of Christ.

The prolixity of this note might have been spared, had not the present age, manifested a tendency to the worst species of superstition and fanaticism; namely, infidelity: for however strange it may appear, it will be found true, that the extremes of credulity and scepticism are points of fanaticism and mental imbecility, which nearly approach contact, whilst strength of intellect and the voice of Revelation hold tenaciously the golden mediocrity. The great souls of Newton, Locke, Bacon, Origen, Plato, and Socrates, were never degraded by the meanness of a sensual superstition, nor the puerile folly of lawless scepticism. Indeed, the low superstition of the vulgar, may be compared to the dotage of old age; and the oscillating doubt of the sceptic, to the staggering of a drunken man.

The great design of that Grace of God which bringeth salvation

thou? or why talkest thou with her? Then the woman leaving her bucket, departed into the city, and said to the inhabitants: Hither! see a man who told me all things whatever I have done: Why is not this the Christ? They left the city and came to him.

In the mean time, his disciples entreated him, saying: Master, eat. But he replied: I have food of which ye are ignorant. Then said the disciples, one to the other: Must not some person have brought him food? Jesus answered: My meat is to do the will of him that sent me, and to perform his work. Say ye not: After four months† comes the harvest.

to all men, Tit. ii. 11, is to teach men to deny ungodliness and wordly lusts, but if God be nature, are not all natural and fleshly desires, godly? yet the apostle says: *The natural man receives not the things of God, because they are spiritually discerned*, 1 Cor. ii. 14. If God be nature, the carnal mind cannot be enmity to God, Rom. viii. 7; nor can brutality in man, be blameable; for the beasts of the field must be the most godly and religious, seeing they are, undoubtedly, the most natural, and the least artificial. Spirit of purity! Spiritualize our affections, and mortify our sensual desires.

\* It was unusual with the Jews to converse with women in public, and the astonishment of the disciples might be increased, on perceiving that the woman was a Samaritan; whom, the Jews regarded with abhorrence.

† Newcome, in his "Observations on the conduct of our Lord as a public instructor," has shown that his discourses frequently sprang out of the occasion, and his images were drawn from familiar objects. "I freely acknowledge," says Whiston, "Sir Isaac Newton's observation, that Christ, in his parabolical discourses, was wont to allude to things present, though not entirely new, is notwithstanding very true and curious: by this rule, he was pleased to examine the several sections of my 'Harmony of the Four Evangelists.' No Chronological arrangement of the Gospel History, can ever be true or correct, which neglects or disregards *this rule*." Hence, it clearly follows, that it was seed-time, when our Lord addressed this beautiful comparison to his disciples, "Say ye not, there remain four months, and then comes the harvest? Behold, I tell you, the fields are white already for harvest." Now, as the harvest did not commence until the offering of the first-fruits, at the feast of the Passover, about the beginning of April, it follows, that our Lord must have passed through Samaria, on his journey to Galilee, about the beginning of December: but Mr. Toynard, who thinks the wheat, and not the barley, harvest is intended, places the time of Christ's discourse at

Behold, I tell you, Lift your eyes and view the fields ; they are already white for the harvest !\* The reaper receives wages, and collects fruit for the continuance of life,† that both the sower and reaper may rejoice together. For in this, the proverb is verified : One sows and another reaps. I send you to reap that on which ; you have bestowed no labour : others have laboured, and ye take possession of their labours.

Now, many Samaritans of that city, believed in him, through the testimony of the woman : He told all things whatever I had done ; therefore, when these Samaritans came to him, they besought him to abide with them, and he remained there two days. And many more believed through his own discourse ; and said to the woman : No longer does our belief depend on your report ; for we ourselves have heard and know that this is indeed the Saviour of the world.

Sychar, about the middle of January ; for according to his opinion, the time of the Passover fell, that year, on the 28th of March.

The fixing of this epoch, is of great importance in the Chronology of the Gospel History : for supposing Christ to have been baptized about the commencement of the Jewish civil year, or the autumnal equinox, the time of his trial being forty days, would increase the date to November ; his first journey to Galilee and return, would protract the season towards the beginning of December ; and the imprisonment of John, occurring almost immediately after, Christ resolved to leave Judea and return again into Galilee.

\* The Samaritans, on receiving the information of the woman concerning Jesus, came forth in multitudes, to see and hear the wonderful prophet.—Hence, Jesus takes occasion to remark, that usually, four months intervened between the sowing of the seed and the reaping of the harvest ; but here, a supernatural event had occurred : that day he had sown the seed of the divine word, and lo ! a present harvest is produced, by the eager attention and immediate conversion of these candid Samaritans. O ! how easy is reconciliation to God, when the mind perceives its own wants, and apprehends the divine mercy !

† Our Lord says, the reaper receives wages and gathers fruit for continuance of life ; or, as it is in the common version, “ life eternal,” that both reaper and sower may rejoice together : hence, we rationally conclude, that the fruits for everlasting life, belong both to the *preacher* and his *convert*. Whether, therefore, a man's future life

## SECTION TWELFTH.

## CURE OF THE OFFICER'S SON.

Now, after these two days, Jesus departed thence and returned, in the power of the Spirit, into Galilee. Then he came again into Cana, \* where he had made water, wine: and a certain king's officer, † whose son was sick at Capernaum, hearing that Jesus was come from Judea into Galilee, went to him and entreated him to go down and heal his son, who was about to die. Then Jesus said to him: Can you not believe, unless you see signs and wonders? The Officer said to him: Sir, come down, before my child die. Jesus answered: Go, thy son lives. The man believed the word of Jesus and went: but as he was going down, his servants met him and said: Thy son lives. Then he enquired of them, the hour when he began to recover, and they answered: Yesterday, at the seventh hour the fever left him. Then the father knew, that, in the very same hour, Jesus told him: Thy son lives; and he and all his family believed. This second miracle, wrought Jesus on coming again out of Judea into Galilee.

depend on the proper use of the present, or not, we may assure ourselves, that men will be gainers in time and eternity, by their faithful exertions in the work of regeneration.

\* Newcome supposes that the direct road from Samaria to Cana, was through Nazareth; but, in order to avoid that city for the present, Jesus took another route. The distance from Shechem to Cana, was 40 miles; from Cana to Nazareth, 10; from Nazareth to Capernaum, 23; and from Capernaum to Jerusalem, 65.

† The word nobleman, is not well chosen by the English translators, seeing it usually denotes rank, arising from birthright or patrimony. The Syriac describes him as a *viceroy*; the Greek implies, a king's officer; and Vulgate, has *regulus*, a little king. He had, probably, been one of the household of Herod the Great, and was, at that time, an officer of the court of Herod Antipas, tetrarch of Galilee. Opinion fixes on Manaen, Acts xiii. 1, or Chuza, Luke viii. 3.

‡ Agreeably, to the opinion of Campbell, Pearce, and Clarke, I have followed the general order of construction, by connecting *now* and *then*. The Evangelist says, that this was the *second* miracle

## SECTION THIRTEENTH.

## JESUS OPENS HIS COMMISSION AT NAZARETH.

And he came to Nazareth, where he had been brought up, and entered, according to his custom\* on the Sabbath, into the Synagogue, and stood up to read.† And the roll of Isaiah the Prophet was delivered to him; and having unrolled‡ the volume, he

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Jesus wrought. The *first*, he performed when he returned to Galilee after his baptism, and this *second* miracle he did, on *coming again* into Cana of Galilee: hence, John iv. 44, 45, must be out of proper place, and those Harmonists and Commentators, who suppose that Jesus had attended a passover at Jerusalem; according to John ii. 13—18, and wrought miracles on that occasion, as is implied by John ii. 23, and iv. 45, before he returned through Samaria into Galilee, as recorded, John iv. 1—43, must be greatly mistaken: for these passages are entirely misplaced; and the supposition is completely refuted, by the unequivocal language of the text under consideration, which pronounces the cure of the officer's son, the *second* miracle Jesus performed.

\* Lightfoot supposes the phrase, "according to his custom," implies the continual attendance of Jesus on the public worship of the Synagogue, while he lived at Nazareth as a private individual. Though there were many things defective, and perhaps some things blameable, in the service and worshippers; yet, our Master never absented himself. Let every man make the best choice; but, let none neglect attendance. The Apostle says: Forsake not the assembling of yourselves: may his wholesome advice, and the good example of our Lord, never be despised, nor forgotten, by any that call themselves Christians.

† Though the Levites only, were appointed to teach the people and superintend the schools of the forty-eight cities, Josh. xxi. Deut. xxxviii. 10, and Mat. ii. 7, yet sometimes men of other tribes, who studied the law, obtained a limited authority from the Sanhedrim, to teach and preach; moreover, the Jews had a law that if any man professed to have received the spirit of prophecy, he was permitted to speak, but if the Sanhedrim, who were Judges in this case, determined that he was not a prophet, he could not continue to preach, except at his peril. On this condition, Jesus obtained the privilege at Nazareth and in the Synagogues of Galilee. Lightfoot says, though the Jews did not allow the liberty of teaching, to the illiterate and mechanics, yet, they granted it to such as set up for heads or leaders of sects; that they might learn their doctrines, and not condemn them unheard.

‡ The sacred volumes used in the Synagogues, are written on

found the place where it was written: 'The Spirit of the Lord is on me, because he has anointed\* me to preach the Gospel to the poor; he has sent me to proclaim deliverance to the captives, and recovery of sight to the blind; to release the oppressed, and announce THE ACCEPTABLE YEAR OF THE LORD.†

skins, parchment, or vellum, and rolled on two rollers, so that whilst the person reads from right to left, he rolls off with the left hand, and rolls on with the right. Hence, Jesus unrolled the volume till he found the passage intended for his text, as Houbigant suggests, and not the lesson of the day, as M'Knight and others contend.

\* The peculiar names given to Jesus and his doctrine, seem to have taken rise, from the first reason assigned for the authority of his commission. The first verb, *εξως*, indicates the appellation, *Christ*; and the second verb, *εὐαγγελίζεσθαι*, suggests the cause of his doctrine being called the *Gospel*, or glad tidings. The passage read by our Lord, is found Isaiah lxi. 1, but contrary to the fancy of those, who contend that he read the lesson of the day, he connects with it Is. xlii. 7. Thus, the Master and pattern of Christian teachers, selected two portions of sacred writ for the text of his first sermon, both of which were full of meaning, and as inexhaustible in streams of salvation, as the fountain of eternal and almighty love. Blessed Jesus! may all the ministers of thy Gospel, imitate thee. O! may they never act the part of foolish triflers, by seeking to amuse their hearers with novel, speculative, or curious discourses, while Man's Ruin, God's Mercy, and Redeeming Love, can never be fully told.

Jesus was anointed with the holy spirit, and power to announce glad tidings to the spiritually poor; and to induct them into the glorious inheritance. Truly the spirit of the Lord was on him; and he must be an intruder on the Gospel ministry, who cannot adopt the language of his Master. No wonder his congregation were astonished at him, whilst he proclaimed, as the commissioned ambassador of Heaven, light for those in darkness, liberty for the captives, health for the sick, life for the dead, salvation for the wretched, and immortality for the whole offspring of Adam. Such a sermon, from such a preacher, was adapted to astonish earth and heaven, as much as the members of the Synagogue at Nazareth.

† The acceptable year of the Lord, according to the ancient Fathers of the Christian Church, was the year of Christ's public ministry, being the year thirty-one of the Vulgar Era. This accepted year, began at the time of this public Sermon at Nazareth, which, we have shown, was about the beginning of January, A. D. 31: and terminated about the feast of Dedication, John x. 22: at which time, his ministry became so offensive to the Jews, as to

And having rolled the volume, and given it to the officer, he sat down ;\* and the eyes of all that were in the Synagogue were gazing on him. Then began he to say to them : To-day, has this scripture been fulfilled in your ears. And all approving and wondering at the gracious words which proceeded from his mouth, said : Is not this Joseph's son ?

From that time, Jesus began to preach† the Gospel

induce them to resolve on his destruction, and necessitate him to retire into Perea, for safety in obscurity, John x. 39, 40. Alas ! that such excellent preaching, should have been of so short duration : but *then*, as *now*, the most worthy is the most despised.

Lowth and others say, the year of Jubilee, was a type and figure of our Lord's ministry. It was the great year of release from debts, obligations, and bondage, and of recovery of lands, possessions, and liberty ; and was gloriously realized, in the year of Christ's public preaching, in which the poor were fed, the sick healed, the bondmen released, the tongue of the dumb made to sing, and the lame to leap for joy. But they greatly obscure and destroy the fitness of the type and antitype, who extend our Lord's ministry to the duration of three or four years ; whereas, it is entirely out of the power of any, to produce higher proof of such a duration, than plausible conjecture. Only 15 months elapsed from the time of Christ's first public sermon at Nazareth, till the time of his public crucifixion, without the gates of Jerusalem.

\* The Jewish teachers, in reverence of the holy scriptures, stand when they read, and sit when they preach, or deliver practical instruction : Thus, our Lord sat down and taught the people out of the Ship ; so also, he sat down before he delivered his divine sermon on the mount. When, therefore, our Master stood up, it was the indication of his desire to read ; and when he sat down, the eyes of the congregation were attentively fixed on him, expecting his illustration, or sermon.

† The preaching of Jesus, was in perfect harmony with that of the Baptist, and the Apostles followed closely, the example of their Master, Matt. iii. 2, Mark i. 15, and vi. 12, Luke x. 9. Hence, the preaching of Repentance and Faith, has ever been correctly reputed the great business of the Gospel ministry.—Men are alienated from God, by wicked works. The carnal mind is enmity to him ; and without a change is effected, the kingdom cannot enter into man's soul ; neither can he see it, because it is spiritually discerned.—The reign of the highest heaven ; or, in other words, Almighty grace, must operate a spiritual change, in the mind and affections ; and ultimately, regenerate the whole structure of man, before a meekness is

of God, saying: The time is accomplished, and the reign of the highest heaven draws nigh: Change your minds, and believe the Gospel. And his fame spread abroad, through all the surrounding country; and he taught in their synagogues,\* with universal applause.

effected for admission into the Upper Sanctuary, the abode of Spirits made perfect.

\* Synagogues are so frequently mentioned, in the New Testament, that a description of them becomes necessary. The Greek word *συναγωγη*, as well as the Hebrew to which it answers, signifies in general, any assembly, *holy* or *profane*; but, most commonly it denotes a place of worship. The Christians themselves, often gave the name *Synagogue* to their assemblies and places of worship, as appears from James ii. 2, the Epistles of Ignatius, and the writings of Clement of Alexandria. It is not easy to determine, when the use of Synagogues began among the Jews: They are first mentioned, Ps. lxxiv. 8, and allusions seem to be made to them in the Sixth Chapter of Judith; but, probably, they did not exist before the time of the Babylonian captivity.—It is, however, certain they have been long in use, since James says, Acts xv. 21; *Moses of old time, has in every city them that preach him, being read in the Synagogues every Sabbath.*

The chief things belonging to a Synagogue, were, 1. The *Ark*, in which was deposited the book of the Law; which was placed in that part of the Synagogue which looked towards the holy land, the temple, or holy of holies. 2. A pulpit, in which he stood, who read or expounded the Law. 3. Common seats or pews for the people, and *chief seats* for the Elders, who sat with their back towards the Ark, and their faces to the Congregation. The women sat alone, in a gallery. 4. Lamps fixed to the walls, or, suspended from the ceilings for ornament, and to give light at the evening service. 5. Rooms or apartments for the utensils of the Synagogue, such as trumpets and alms-chests.

The Officers of the Synagogue, were, 1. A *Council* of grave persons, well versed in the Law, over whom one presided, called *ruler* of the Synagogue. But, as all these elders were engaged in the government of the Synagogue, they are sometimes called rulers, chiefs, bishops, fathers. They possessed authority to teach and rule the people; and even to punish by censures, excommunications, fines, and scourgings.—They taught the people themselves, or, appointed others to do so; hence, the apostles obtained leave of the rulers, to address the people, Acts xiii. 15. The manner of teaching was by *dispute*, *conference*, or a *continued discourse* like a Sermon. Teaching in any of these ways, they called, *DARASCH*, *searching*; the discourse, *DARSCHAN*, a *search*; and the preacher, *DERASCH*, a *searcher*.



## SECTION FOURTEENTH.

### PARABLE OF THE SOWER.\*

Now it came to pass, that as Jesus was walking by the Sea of Galilee, and the multitude was pressing on him to hear the doctrine of God, he saw two vessels on the edge of the Lake, but the fishermen having gone out of them, were washing nets. Then Jesus went aboard one of them which belonged to Simon, and entreated him to put a little from the land; and sitting down in the vessel, he taught the

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\* This is one of the most important, interesting and beautiful of our Master's discourses. Nothing in the whole volume of divine revelation, conveys to the mind, more certain and awful truths, than this prophetic description of the reception, influence, and effects of the Gospel among men. God and divine providence are justified, in the sower and seed. The sower is the Son of Man, Jesus from the highest heaven, clothed with divine authority, and full of grace, and truth, and love for mankind. The seed is the word of God. The pure, unadulterated, eternal truth which Jehovah sent down, as living bread from heaven, that it might give life to the world. The sower, without partiality, scatters the good seed on all the ground, whether the soil be stony, thorny, shallow, or good. God is good to all, and wills that all may come to the knowledge of the truth and be saved. But alas! what follows? Here and there are found parcels of good land, which watered by the dews and gentle rains of heaven, become productive, and yield fruit that shall endure forever. But there a portion of stony ground that can afford no moisture or suitable soil, for the seed to take root or grow. There another piece of ground, more disposed to produce weeds and brambles than a useful and expected harvest. High way-hearers obtain the seed easily, and part with it freely. Poverty and care are thorns to the poor, and fashion and fame to the rich. Great God! how much of this earth is cursed on account of barrenness, and hence forsaken and abandoned to be burnt. Let hearers of the Gospel reflect on these things. By a careful hearing, and affectionate reception of God's word, with ardent prayer, that it may yield the peaceful fruits of righteousness, God may send his refreshing showers and cause them to appear as a field which the Lord has blessed.

There is one thing worthy of all consideration: The fowls of heaven devour much of the seed. These are Satan and his allies, evil spirits, wicked men, unbelievers, especially deists, and, I might add, sceptics, and indifferent persons, who all combine to take away

multitude, who remained on the shore, preaching his doctrine to them by parable.\* Harken: Behold! a Sower went out to sow his seed; and as he sowed, some fell by the way side, and was trodden under foot, and devoured by the fowls of heaven. Other seed fell on rocky places, where it had not much mould, and sprang up immediately; because it had no depth of earth. But when the Sun arose, it was scorched; and having no root and lacking moisture, it withered away. Some fell among thorns, but the thorns grew up with it, and choked it. And other

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the seed and render the hearers of God's word barren and unfruitful. From all such beings, be it our ardent and continual prayer: Good Lord deliver us!

\*The word *παράβολον* *parable*, properly means an allegorical similitude or comparison, serving, by a figurative or poetical representation, to render the description more animated, interesting, and curious. Personification seems essential to parable, which should always involve the notion of animated and rational existence. It differs from Example, by partaking of similitude, and from Allegory, by being true and applicable, only in the general scope, but vague and inexplicable, in the particulars. It is essential to Allegory, that all its principal terms should bear a double sense, and be true and suitable, both literally and figuratively: but in Parable, we must remember the advice of Maimonides: "Fix on the grand object of the parable, without attempting an explanation of particulars." He who would undertake to explain what is implied by the ring, the shoes, the music, and the dancing, in the parable of the Prodigal, would manifest more clearly, puerility of fancy, than soundness of judgment.

The Greek word, *παράβολον* *Parable* has all the extent of signification in the New Testament, that the Hebrew word *mashal*, has in the Old. It often signifies a forcible or weighty saying or moral maxim without including the notion of comparison. See page 117. The English translators sometimes render it *Comparison*, Mark 4. 30. Other places they call it *proverb*, Luke 4. 23; and elsewhere, they give it the appellation of *figure*, implying similitude or representation. Heb. 9. 9. Indeed the word, *parable*, implies Comparison, Similitude, Allegory, or any saying that is ancient, obscure, proverbial, or powerful and weighty, and should be so rendered according to circumstances, or as the context requires.

The method of instructing by Parable, Allegory, Similitude, Fable, or Apologue was very common, and highly esteemed by all the

seed fell on good ground, and growing and increasing, yielded fruit, some thirty, some sixty, and some an hundred fold. Having said these things, he cried: **Whoever has an ear to hear, let him hear.**

And when he was in private, the disciples and those who were present asked him: **What may this parable mean? Then he answered: Know ye not this parable? How then will ye understand all parables? Hear ye, therefore, the parable of the Sower. The Seed is the word of God. Those in whom the word is sown by the way-side, are they who**

ancient, especially Asiatic, nations. No scheme of Rhetoric, says Lightfoot, was more familiar among the Jews, than that of parable. As an interesting representation of truth, parables were of great use by the prophets and ancient teachers. Wise men uttered their sentiments in parables, to which exercise the fool was unable to attain, Prov. xvi. 7. In parables, Jotham showed the Shechemites their folly in the choice of Abimelech; Nathan conveyed reproof to David, 2 Sam. xii. 1—4; and Jeremiah and Ezekiel showed the rejection of Israel by a boiling pot and basket of figs, Jeremiah i. 13, and xxiv. 2, 3; Ezekiel xxiv. 3—5. In our Saviour's time, the method of instructing by parable, was very common, and he appears to have carried it to the highest perfection. His parables of the Sower, Wheat, Mustard-seed, Hid treasure, Leaven, Barren fig-tree, Prodigal Son, Rich man, Vineyard, Marriage feast, Talents, and Samaritan, are unrivalled in beauty, utility and excellence. Hence, Commentators are greatly mistaken, who either imagine or teach, that Christ adopted this method, to prevent the Jews from understanding his doctrine. The Evangelist says, Christ spoke to them in parables, as they were able to hear. That is, he was as plain as the circumstances would admit. But that this parable was intelligible, and intended by our Lord to be understood, is evident from the gentle reproof given to the disciples, when they asked the meaning of it: *Know ye not this parable? How then will ye know all parables?*

In the location of this section, I have ventured to deviate from the path of all preceding Harmonizers; and here present to the reader the parable of the Sower, as the first discourse delivered in a bark, by the shore of the sea of Galilee, near Capernaum. Two Evangelists give notice of this discourse, but do not formally relate what Christ said at that time: yet we cannot think that a sermon delivered to so great a multitude, and followed by so remarkable events, as the draught of fishes, and the call of four eminent Apostles (two of whom were afterward engaged in transmitting the Gospel to future ages) would have been suffered to fall into oblivion. The nature of

hear, but understand not the word of the reign, then comes the deceiver and takes away the word out of their hearts, lest they should believe and be saved. They who receive the seed in rocky places are those who on hearing the word, receive it joyfully; but having no root in them endure only for a season; and in time of trial, when tribulation or persecution arises because of the word, they instantly take offence and fall away. They who receive the seed among thorns, are those who hear the word, but the anxious cares of this life, the deceitfulness of riches, and inordinate desires of other things, choke the word; and it bears no fruit to perfection. But they who receive seed on good ground, are they who, hearing and understanding the word, receive it in an honest and good heart; and holding it fast, patiently bear fruit. some thirty, some sixty, and some an hundred fold.

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this parable, and the season of the year, when leaving Nazareth, Jesus preached the second discourse of his ministry, on the shore of the Lake, perfectly agree; seeing not more than a week had elapsed from the time he opened his Commission, on his arrival in Galilee from Samaria. The season was Seed-time, and the discourse was about Sowing. The parable is admirably and prophetically descriptive of the reception and success of his Gospel in the world; and very appropriate, as an inaugural sermon, when entering on his own public office, he was that day about solemnly to call into the labour of the sacred ministry, two of his most distinguished Apostles.

It cannot be denied, that Matthew and Luke have, at least on some occasions, followed the usual method of historians, in the classification of subjects, without regard to the order of time. Thus Luke narrates the imprisonment of John in connexion with his first public preaching, even before the baptism of Christ; though John describes the Baptist and Jesus baptizing near Salem, some months afterwards. In the same manner Matthew collects a summary of our Lord's moral discourses, and hastens, without regard to chronological order, to lay them before his Jewish reader, as if they had been all delivered on one occasion: though several parts of the sermon on the mount, are related by Luke, as the sayings, and discourses of Christ on different occasions. So likewise, in the thirteenth chapter, Matthew collects a number of parables, very dissimilar in their nature; and which, following the rule, so highly approved by Sir Isaac Newton, Whiston, and Newcome, were not spoken on the same occasion, nor at the same season of the year.

## SECTION FIFTEENTH.

## DRAUGHT OF FISHES, AND CALL OF PETER.

Now, when he had finished his discourse, he said to Simon: Launch into deep water, and let down your nets for a draught. But Simon answered: Master, we have toiled all night, and have taken nothing; nevertheless, at thy word, I will let down the net: and having done so, they inclosed such a multitude of fish, that the net began to break. Then they made signs to partners in the other vessel, to come to their assistance: and they came and filled both the vessels until they were beginning to sink. Now Simon Peter beholding, fell at the knees of Jesus, saying: O Sir, depart from me, for I am a sinful

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There is a seeming discordance among the Evangelists, in their account of the call of Simon and Andrew, James and John: but all can be reconciled on the rule proposed by Le Clerc:—"He who relates many things, comprehends the few; while he who relates the few only, does not deny the many." Matthew and Mark say:—Jesus saw Simon and Andrew casting a net into the sea, for they were fishers. This is not contradicted by Luke, who says, at the command of Christ, they let down the net for a draught. Again, both the former Evangelists say, that it was a little after Jesus called Peter, when he saw James and John in the vessel with their father, mending their nets, and called them to follow him: but all this is included in the narrative of Luke, who describes James and John as the partners of Simon, assisting him in the draught of fishes, bringing their vessels to land, and forsaking all to follow Jesus. Nor is it unnatural to suppose, that the sons of Zebedee, might be so engaged with the concerns of their father, when about to leave him, as to require a second, or particular invitation to follow Christ, and renounce the world: yet, be it remembered, immediately on receiving the second invitation, they leave nets, vessel, servants, father, and all, to follow Christ. Oh! how often has Christ repeated his calls to thousands, who have never, like these sincere fishermen, fully devoted themselves to his service.

This draught of fishes is exceedingly like that mentioned by John, but it is very probable, that the miracle was repeated, as a mean to produce faith and confidence in the disciples, at two special seasons: the first, when he called them to forsake their usual employment, and become his followers; the second, when he was about to give the final and grand commission to preach the Gospel to the whole hu-

man. For amazement, at the draught of fishes which they had taken, seized him, and also James and John the sons of Zebedee, who were Simon's partners; and, likewise, all that were present. But Jesus said to them: Be not afraid; follow me, and henceforth I will cause you to become fishers of men. And when they had brought their vessels to land, they straightway forsook all, and followed him.

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man race. Often the faithful minister of the Gospel feels discouraged when, like Peter, he toils long and takes nothing; but perseverance, in obedience to the commission of Jesus, will assuredly be crowned with success. May none be afraid: the kingdom is the Lord's, and he gives to whomsoever he will. There never will be an instance, where God will permit honest, pious efforts to prove unavailing, and totally fail. But ever be it remembered: the minister, who would be useful, must feel his own unworthiness, and entire dependence on the co-operation of God; and be, at all times, ready to imitate these disciples, and forsake all at the call of Jesus. Without such disposition, even the minister of religion is contemptible.

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## SECTION SIXTEENTH.

### CURE OF A DEMONIAK AT CAPERNAUM.

And they went into Capernaum, and immediately, on the Sabbath, he taught in the synagogue. And they were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes. Now, in the synagogue, there was a man possess-

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The doctrine of demoniacal possessions, has been a source of much discussion, since the time of the learned Joseph Mede, who laboured to prove, that the demoniacs were not supernaturally tormented, but only insane. His view of the subject has been ably maintained by Heinsius, Syke, Mead, Farnor, Lardner, Kuñcel, Rosenmuller, and Priestley: and, in general, by all those writers of every sect, who would believe that origin of the Scriptures, which appears to them rational. It was the opinion of the Jews, and of all the eastern nations, that insanity was produced by the agency of evil spirits, whom they called demons. They were supposed to enter the bodies of men, and to disorder their understandings: and,

ed of an impure demon; and he cried with a loud voice: Ah! Jesus Nazarene, what have we to do with thee? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And the demon, having thrown him

consequently, no cure was expected till the demon was cast out.—Hence the ancients had recourse to a variety of exorcisms, or charms to compel those demons to depart. Pythagoras, Thales, Plato, and the Stoics, taught, that the world was full of demons, whom Plato calls visible and generated gods, but all antiquity considered them the souls, or ghosts of dead men. These spirits were believed to have power to produce, or greatly augment, the disorders of man, such as lunacy, epilepsy, and insanity. This appears from the history of Job and Saul: the practice of exorcism among the Jews, Matt. xii. 27; Acts xvi. 16; and the account given of Saul's distemper by Josephus, Antiq. vi. 1.

The word *demon*, is derived from *δαίμων*, which signifies to *divide*, because the ancients believed the demons to be intermediate beings between God and men, who performed the office of intercessors and executors of the divine purposes, and therefore *distributed to mankind their due proportion of pain or pleasure*. Hence that famous passage in the sixth book of Virgil:

*All have their manes, and their manes bear, &c.*

Augustine and others supposed, that the term *demon* always implies an evil spirit or a devil, wherever it is used by the sacred writers; and this opinion seems generally if not universally supported by the scope of the passage where the word is used. The following distinction should nevertheless be carefully observed: The heathen writers considered *demon* as a general term, like the word *angel*, applicable to spirits in general, but the writers of the New Testament, use *demon*, in the sense of *devil* or evil spirit, except where they refer to heathen usages or opinions. There is no difference of opinion among the ancients about the nature of the beings called *demons*. All are united in the belief, that they were spirits of dead men, pursuing the bent of their inclinations, in doing good or evil among the living. Hesiod describes that happy race of men, who lived in the first or golden age of the world, as beings promoted after death, to the rank of demons; and appointed by the will of the Deity, to be guardians of men, and observers of their good or evil actions. Plato agrees with Hesiod, and thinks that he, and many of the poets, are praiseworthy for affirming, that when good men die, they obtain great honour and become demons. Eusebius and Theodoret cite these passages from Hesiod and Plato, in their argument for similar honour and dignity being bestowed on saints and martyrs: and thus Paul was understood by the people at Athens, when he preached Jesus and the Resurrection. Acts 17. 18. But

down in the midst, convulsed him, and crying aloud, came out of him, and did him no hurt. Then were they all amazed, and said to each other: What new doctrine is this? for with authority he commands even the impure spirits, and they obey him. And his fame spread through the whole country of Galilee.

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Josephus says, "Evil demons are no other, than the spirits of the wicked, who enter into the bodies of the living, and kill them, unless they obtain help against them." Now since the whole world believed in the influence of the dead, over the living, at the time of Christ's public ministry, what shall we say of those teachers or Commentators, who suppose that Jesus either knew nothing of the matter, or passed over it, as a popular superstition? We cannot avoid saying, that such an opinion, either subverts the whole Gospel, by representing the sayings of Christ and the writings of his disciples, as a medley of pagan, vulgar, and Jewish opinions, intermixed with the Gospel, without any mark of distinction; or it invalidates the whole testimony of Christ, by reason of his incompetency through lack of knowledge or fidelity. The doctrine of real possession, must therefore be true, and it must also be true, that the souls of men became either angels or devils after death. Let therefore all opposition cease; for there can be no more inconsistency in the permission of demons to tempt or even injure men, than in suffering storms, fires, and earthquakes to destroy life, or devastate a country.

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## SECTION SEVENTEENTH.

### CURE OF SIMON PETER'S MOTHER-IN-LAW.

And when they came out of the synagogue, Jesus, Simon and Andrew, with James and John, entered into Peter's house. Now the mother of Simon's wife lay sick of a great fever, and they besought him on her behalf. And going to her, he took her by the hand, and raising her up, rebuked the fever, and immediately it left her: then she arose and served them.

Now, at even, when the sun was setting, they brought to him all that were sick of any disease, and many possessed of demons; and, laying his hands on each of them, he healed them all. And the whole city was assembled at the door. Demons also came



out of many, crying: 'Thou art the Son of God. But rebuking, he suffered them not to speak, for they knew him to be the Christ. Thus was fulfilled,\* what was said by Isaiah the prophet; He took our infirmities, and bear our diseases.†

Now, in the morning, rising before day, he departed into a solitary place, and was praying there, when

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\* Theologians give four rules for the application of the phrase—*It might be fulfilled*, in the New Testament. 1. When the thing predicted is literally accomplished. 2. When an event happens agreeably to the spirit of the prediction, though it be not in conformity to the letter. 3. When something happens of a similar nature to that contained in the Scripture, to which the reference is made. 4. When something mentioned in the Old Testament, is more fully accomplished in the New.

† The extraordinary cures performed by Christ, were undoubtedly miraculous; and as such he appealed to them. Miracles may be defined, *events contrary to experience or the established order of things*. The opposers of miracles, or unbelievers, are fond of Hume's rash declaration, that "no human testimony can prove a miracle;" and talk loudly of *Nature* and its laws. But Cowper has well said: Nature is but a name for an effect, whose cause is God. The uniform course of circumstances, in animal and vegetable life, which we daily observe, does not proceed from an innate principle of life and motion in the inert masses of which the visible universe is composed; but from the immediate agency of that Omnipotence, which first gave them existence, and appointed the laws by which they are governed. The various results of the will of Omnipotence, may be called *constant*, but *unobserved miracles*: while the deviations from these uniform results, are the *unusual*, and, therefore, the more regarded miracles. The credibility of both classes of miracles, depends on the testimony of the senses of those who observe them. If the miracles, daily observed, were from this moment to cease, and another uniform course of events were to demonstrate, in a different manner, the power of God, then the experience of one age would be contrary to that which preceded: yet, the experience of the latter age would not falsify the testimony of the former. Hence they act very irrationally, who disbelieve the miracles of Christ; since they are transmitted to us by the united and concurrent testimony of that age; and sustained by an uninterrupted succession of credible witnesses. The Deist, therefore, stands as self-confuted, as the sceptic who denies the existence of a material world.

The Evangelist here tells us, in what sense Jesus bare our sins; not by suffering the punishment of sins, but by delivering us from them and their consequences. This is not to be expected, however.

Simon, and his companions, going in search of him, found him, and said: All are seeking thee. Indeed, the people earnestly sought him, and coming to him, urged him not to depart from them. But he said to them: I must preach the reign of heaven to other cities also, because for this I was sent.

And Jesus went through all Galilee, continually preaching, in their synagogues, and proclaiming the Gospel of the Kingdom, casting out demons, and

whilst we live in the love and practice of sin. But if we repent, he is faithful who has promised, and he will not deny himself.

The connexion between sin and disease, is very fully taught, in the Scriptures. The Jews were persuaded, that diseases, especially such as were grievous, were sent as a punishment for some sin, John ix. 3. Nor was this opinion dissonant to the literal interpretation of their law. Indeed, the Scriptures plainly teach us, that human calamities are often no more than the just chastisement of men's iniquities, Deut. xxviii. 15—68; 1 Cor. xi. 30; John v. 14; James v. 15; 1 John v. 16. This is the reason why Jesus said to the paralytic: Thy sins be forgiven. This is also the reason why Mark calls that *forgiving sin*, which Matthew had denominated, *healing disease*. This view of the subject also reconciles the discordance, which many have supposed to subsist between this quotation of the Evangelist, and the original Hebrew, in Isaiah liii. 4. Indeed, even the happiness of the celestial regions, is predicated on the forgiveness of sin, Isaiah xxxiii. 24; Rev. xxi. 24.

In the early attempts to translate the Bible, the Septuagint and Vulgate were almost the only guides; and, as Peter and the Seventy had represented Christ, as bearing sins, according to the Hebrew of the prophet, it was supposed that Matthew had made an accommodation of Isaiah's language, which might prove injurious to the doctrine of vicarious sufferings. Consequently, a variety of attempts were made to reconcile the discrepancy between the Prophet and Evangelist. Among these, the opinion of Beausobre deserves notice:—"The passage in Isaiah liii. 4, relates properly to the sins of men, whereof diseases are the emblems and consequences: and Matthew applies the passage to our Saviour's curing diseases, after the manner of the Jewish Doctors, who were wont to prove, from the same text, two things which might have a resemblance or connexion one with the other."

Now, it would seem much more pious and suitable for commentators, to yield an opinion, which will not abide the test of Scripture, than to compel the Prophets or Evangelists to bear testimony to a doctrine contrary to the plain letter of the text. Matthew, a Jew, whose language was Hebrew, and who wrote in Hebrew, had cer-

healing all kinds of diseases among the people. And his fame went forth into all Syria: and they brought to him all that were diseased, tormented, or afflicted with any disorder, even demoniacs, lunatics, and paralytics, and he cured them all. And great multitudes followed him from Galilee, Decapolis, Jerusalem, Judea, and Perea.

certainly more acquaintance with the language of Isaiah, than any modern critic: and we fear not to affirm, that the *Greek* of Matthew is a *perfect* and *exact translation* of Isaiah's *Hebrew*, and that both the Hebrew and Greek are faithfully rendered in the words of the present translation. The Apostle informs the Hebrews that Jesus took share of our infirmities, Heb. 4. 15. Nor is it denied that Jesus is described as the lamb of God that bears away the sin of the world. All that is contended for in this place is that the doctrine of imputed guilt and imputed righteousness has no support from this, nor any other passage of holy writ.

The doctrine of atonement is of the highest importance to the salvation of man and essential to the Christian system. But if the holy scriptures are admitted to be the guide, all things are of God who was in Christ reconciling the world to himself. As God so loved the world as to give his only begotten Son, and spare him not but deliver him for us all, it is manifest that Jehovah never had any unfriendly feeling toward man. What God does for men on Christ's account, is done in honour and reward of Christ's mediatorial sufferings and obedience, not on account of guilt borne or expiated by Jesus. All that is said by divines about the Father forsaking Jesus in his sufferings and pouring out his wrath upon him as our substitute, savours rather of blasphemy than christian piety. In the redemption of the world, the Son of God has well said, I and my Father are one. My Father works hitherto and I work. The object and end of both are the same: the purification and salvation of all that are fit subjects of such inestimable blessings.

The Saviour endured much suffering on account of mankind, and as far as men have their sufferings mitigated or obviated through the services of Jesus, he may be truly said to have suffered in their stead: but Christ takes away sin, by turning sinners from their iniquity through the ministry of his Gospel and the influence of the Spirit, Acts 3. 26; and 26. 18; or by extending the exercise of mercy to the penitent in a free pardon, which on account of his mediatorial services, he has authority to bestow on all that come to God by him, Acts 5. 31; and 13. 38, 39; Rom. 3. 25, 26. In this manner the Redeemer has borne away much of the sin of the world already, and he will finally deliver the world from its influence, by gathering all that obey him, to whom he becomes the author of salva-

## SECTION EIGHTEENTH.

## PARABLE OF THE WHEAT AND DARNEL.

Now, when great multitudes were gathered together to him out of every city, he began again to teach by the sea-side. And having gone aboard a vessel, he said to the people on the shore: Consider what, and how ye hear. Then he put forth another parable to them, saying:

The Kingdom of Heaven may be compared to a man sowing good seed in his field; but whilst men slept, his enemy came and sowed darnel among the wheat, and went away. Notwithstanding, when the blade sprang up, and brought forth fruit, then appeared also the darnel. So the servants of the house-

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tion, Heb. 5. 9; into the celestial regions where nothing impure shall ever enter; and then obliterating in due time, the names, persons, and memories of all his irreconcilable enemies. Thus shall the triumphs of IMMANUEL be completed.

\* I have followed Wesley and Campbell in the use of the term *darnel*, though it is very probable that Clarke has come nearest to the truth, in calling *zizania*, *degenerate wheat*. The word *tares*, in the common version, is misapplied and does not suit the context or original. The darnel, called by Virgil, *infelix lolium*, not only grows among wheat, but also resembles it; and, when mixed in bread, occasions dimness of sight, sickness and giddiness in them that eat it; and the straw has the same effect on cattle. All this is truly descriptive of the spurious mixtures which have been imposed on the world, as the doctrine of Christ; the deleterious effects of which have been long experienced among men; but by reason of the dimness of sight, and the vertigo of the head, the unhappy victims perceive not the fraud by which they have suffered such mental debility.

The original word, *zizania*, is neither pure Greek nor Latin. It is, however, a well chosen term to represent the idea of the writer, being a corrupt word to represent an equally corrupt doctrine.—Chrysostom speaks of *zizania*, as well known in his time, and similar in appearance to wheat: and Lightfoot adduces a quotation from the Talmud to the same effect. Indeed, it is evident from the parable, that its likeness to wheat must have been considerable, seeing the distinction could not be made, until the ear was formed, and the grain made its appearance. Clarke alleges a quotation from the Mishna in favour of the word being translated *degenerated wheat*,

holder came, and said to him: Sir, didst thou not sow good seed in thy field? Whence then does it produce darnel? And he answered: An envious man has done this. Then said the servants: Wilt thou, therefore, that we go and gather it? But he said: No; lest, while ye collect the darnel, ye root up also the wheat. Let both grow together\* till the harvest; and, in harvest-time, I will command the reapers to gather first the darnel, and bind it in bundles, to be burnt;\* but to gather the wheat into my granary.

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and supposes it to be derived from the Chaldee term, *zamin*, signifying a *mixture*. If this be not the fact, it is as near to it, as any thing hitherto adduced: and if the subject of the parable be doctrine, then the *mixture* is the corrupt system which men have sowed in the religious world, under the name of the Christian Religion,

\* I could readily concede to the opinion that some writers have adopted concerning this parable and its application to doctrines, as I have just noticed in this note, but what idea can we form of doctrines being burnt or cast into a lake of fire there to weep and gnash their teeth. If we compare this parable with what immediately follows concerning fish taken in a drag-net, we see a propriety in the application of the parable to men and not doctrines. *In the outward form and letter of the parable it may apply to the Jews, in the general and spiritual meaning it is descriptive of the present state and final destiny of all men.* To restrict it to the letter, will not agree with several important particulars in this parable. If we say the unbelieving Jews were the darnel and the believing the wheat, the description would not be truly applicable, for many of the unbelieving Jews died before the visitation of the national sin in their destruction by the Romans, and many of those entitled to the appellation wheat, suffered affliction then, as at every other period of the world, though walking in the ways of holiness and peace: and therefore the doctrine of future retribution is the true spirit of this parable, and fairly deducible from it. The blended state of things, or intermixture of righteous and wicked, believers and unbelievers, often prevents or retards the impartial administration of justice, in order that the righteous may not suffer in common with the wicked. But a time comes when the divine conduct will be vindicated in the reward of faith and holiness, and destruction of unbelief and ungodliness, in the eternal separation of the pious and wicked, when all that know and obey God and Christ shall be received to heaven and happiness, and the vile, the unbeliever, and impious shall have their portion in the Lake of fire and brimstone, which is the second, and will be eternal death.

Again, he said to them: So is the Kingdom of God, as if a man should cast seed on the ground; and, while he sleeps by night, and rises by day, the seed springs up and grows, he knows not how. For the earth yields fruit of itself; first the blade, then the ear, and afterward the full grain in the ear. But when the grain is ripe, he sends out the sickle immediately, because the harvest is come.

Again, he said: To what may we compare the Kingdom of God, or by what similitude shall we represent it? Then he put forth another parable to them, saying: The Kingdom of heaven is like a grain of mustard seed, which a man sowed in his field; though it be the least of all seeds, yet, when sown, it grows, and becomes the greatest of herbs, even a tree shooting out great branches, so that the fowls of heaven come and lodge in its branches, beneath its shade.

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From what we have already intimated concerning the double sense, this parable seems to be descriptive of the circumstances and fate of Christ's auditors. God had planted Israel wholly a right seed, but they had become the degenerate plant of a strange vine; and when he looked that it should bring forth grapes, it brought forth wild or degenerate grapes. Therefore brake he down the fence, and suffered it to be trodden under foot, so that being neither pruned nor digged, it yields only briars and thorns. See and compare Jer. ii. 21; Is. v. 1—7; and Ez. xvii. 1—10. God made man upright, but he sought out many inventions, Eccles. vii. 29. If therefore men retain not the knowledge of the Holy One: If they allow themselves to be deceived, so as to yield fruits of unrighteousness, they may rely on the veracity of God, that they shall not escape his righteous judgment. They may also expect that in proportion to the nature and extent of their degeneracy, will be their sufferings. Though the parable was thus plain and comprehensible, and might have been easily perceived by the Jews, as applicable to them in its *literal* and *primary* use, yet like professors of religion, in various ages and places, they either relied too presumptuously on the divine favour, or were too incredulous of the divine warnings: so that though expressly told of their approaching danger, they continued to manifest spiritual insensibility. Hence according to the prediction of the Prophet: Hearing they did not understand and seeing they did not perceive Christ's meaning, and therefore were not con-

In many such parables, spake Jesus to the multitude, as they were able to hear; so that the saying of the prophet was accomplished: I will open my mouth in parables; I will utter things hidden from the foundation of the world.

Then dismissing the multitude, he went into the house; and his disciples came to him, saying: Explain to us the parable of the darnel of the field. Then he answered: The sower of the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom; the darnel are the sons of evil; the inimical sower is the deceiver; the

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verted and healed. But the end of that age took place about 40 years after this parable was pronounced, the angels or messengers, being whosoever, or whatsoever God pleases to send or employ, were the Romans; the darnel, or degenerate wheat, were the perverse and rebellious Jews; the furnace of fire was the burning of Jerusalem and the calamities which befel the Jews at that time; because God said, his furnace was in Jerusalem, and thither he would gather the Jews, and melt them, Ez. xxii. 17—22: and the wheat, were the believing and pious, who escaped these calamities, and shone forth in the kingdom of their father Christ, which was established about the year 70, on the ruins of the former dispensation. See the Lecture on the Coming of Christ, in my Systematical Theology.

To this view of the subject, I am inclined because that kingdom of God, the subject of the parable, is almost uniformly represented in the Jewish writings, whence the phrase is derived, as the polity of Israel, whose subjects were the Jews, and hence called by Josephus, *Βασιλεία* or *Theocracy*. In this sense Christ, as a Jew, must have used it, and in this sense it was understood by his auditors. When we open the book of Daniel, from which both Jews and Christians have borrowed the phrase "kingdom of God," we find it described as a kingdom or polity possessed by saints, governed by the God of Heaven, and contrasted with other kingdoms and polities. This kingdom of the Messiah is not merely a dominion or reign; for even this, involves the notion of subjects.—In a word: It is the Christian Polity; all the professors of a Divine Revelation are its avowed subjects; Jesus is the king; the scriptures are the laws, constitution, and statutes of the Kingdom; and the rewards and chastisements annexed to the character of the subject, are the sanctions of the Laws. With this view of the kingdom, there arises a perfect harmony between the preaching of John and Jesus; for darnel is the chaff of John, which was consigned to unquenchable

harvest is the end of this age; and the reapers are the messengers. As, therefore, the darnel is gathered and burnt in fire, so shall it be at the conclusion of this age. The Son of man will send forth his messengers, and they will gather out of his kingdom, all offensive things and workers of iniquity, and cast them into the fiery furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun, in the kingdom of their Father. Whosoever has ears to hear, let him hear!

fire; while *grain, wheat, believers*, were gathered into the granary or barn. Compare Matt. xiii. 30; and Luke iii. 17.

I admit, the word *βασιλεια kingdom*, should be translated *reign*, when *time, motion, or secrecy*, is implied: as when Luke, xvii. 21, says the reign of God *comes* not with observation.—The reign of God is within you. But even here, the term *within* may be contested; for *εντος* is used in the sense of *among* by Xenophon, in his *Cyrop.* i. i. and in *Anab.* L. vi. C. v. § 5. The word *εντος*, however, signifies *within*, Matt. xxiii. 26; but there it is used substantively. Thus I have given both views of the parable, let the reader choose which he pleases; and probably he will act most wisely who believes both.

In the two minor parables of this section, our Lord gives a beautiful and encouraging prospect of the growth and prosperity of the kingdom. Like seed sown, whether observed or not, it still progresses. The size of the mustard tree is said to be very considerable in the East. One Rabbi Simeon narrates in the Jerusalem Talmud, that he had a stalk of mustard in his field, on which he was wont to climb as on a fig-tree. Small, even the least of sects was the Christian, at the time our Lord pronounced this prophetic parable; but now it is the greatest; and we may rest assured it will universally triumph.

## SECTION NINETEENTH.

### A STORM ON THE LAKE.

Now, on the same day, when the evening was come, Jesus, seeing great multitudes about him, gave orders to his disciples to pass over to the opposite



shore. But, as they went, a certain scribe,\* coming to him, said : Master, I will follow thee whithersoever thou goest. Jesus said to him : Foxes have holes, and fowls of heaven roosts, but the Son of man has not where to rest his head. Then he said to another : Follow me ; but he replied : Master, permit me first to go and bury my father. Jesus answered : Let the dead bury their dead ; follow me, and publish the reign of God. Then another also said : Master, I will go with thee, but suffer me first to bid my family farewell. Jesus answered him : No man, looking behind, after he has put his hand to the plough, is fit for the kingdom of God.

Now, when he had gone aboard the vessel, his disciples, dismissing the multitude, followed him, and launched forth, accompanied by some other barks. But as they sailed, he fell asleep ; and a storm com-

\* The scribes, of whom Ezra was the most eminent, assumed their name and profession about 900 years before Christ, 2 Chron. xvii. 7—9. Their general employment was to transcribe books, read, and expound the law, Nehem. viii. 7—8. They were divided into two classes, *Civil* and *Ecclesiastical*. The Civil class was accessible by men of any tribe, and consisted of various ranks in office, from the common scrivener to the secretary of state. The Ecclesiastical were descendants of Levi, and the learned men of the nation ; hence called doctors or teachers of law, which they expounded to the people, Matt. xvii. 10 ; Mark xii. 35. Indeed, they were the preaching clergy of the Jews, whose business was to instruct the people, whilst the office of the priest was to attend on the sacrifices : but it seems these scribes were strenuous advocates of traditions, and litigious about trivial rites.

† Let the *spiritually dead* bury those who are *dead in the common acceptation of the word*. The Jews called all dead, who lived not in conformity to the law. The term, *dead*, frequently occurs in the Scripture, in a figurative sense, implying those who are insensible to the duties and precepts of religion. Such Jesus would leave to attend to the concerns of the literally dead, whom they resembled ; but commands all, into whose souls the divine life had entered, to pursue its dictates. That man who has no spiritual sensibility, as well as he who would manifest more concerns for the affairs of the present life, than for those of the spiritual and eternal, must be ill adapted to serve in the public offices of religion.

ing down on the lake,\* the waves beat into the vessel, so that they were in danger.† And the disciples came to him, sleeping astern on a pillow, and awoke him, saying: Master, save us, we perish! Then he arose and rebuked the wind and the sea, saying: Peace, be still! And the wind and swell of the water ceased, and there was a great calm.‡ Then he said to them: Why are ye so fearful? Where is your faith? But the men feared exceedingly, and wondered, saying one to another: What kind of person is this? for he commands even the wind and the sea, and they obey him.

\* This lake is a collection of fresh water, and abounds with the best fish; therefore, its coasts were inhabited by fishermen, who collected much money from the fish-markets. It is called the Sea of Chinnereth, Numb. xxxiv. 11; Josh. xiii. 27; Lake of Genesareth, Luke v. 1, from a tract of Galilee, so called, which bounded it on the west; the Sea of Galilee, Matt. iv. 18, from the province of that name bounding it on the west and north; the Sea of Tiberias, John vi. 1, from a city of that name, built by Herod, tetrarch of Galilee, in honour of Tiberius Cæsar, which is situated in the most fertile part of Galilee, on the southwest extremity of the lake, and possessing many privileges, became one of the principal cities in those parts, having in it thirteen synagogues. The lake is said, by Josephus, to be five miles in breadth, and twelve in length; but Pliny makes it seventeen miles long, and six broad.

† There is a strong current in the lake of Gennesareth, caused by the river Jordan passing through the midst of it; and, when this current is opposed by contrary winds, which sometimes blow here with the force of a hurricane, from the southeast, sweeping from the mountains into the lake, a very boisterous sea is instantly raised, which the small vessels of the country are ill qualified to resist.—*E. D. Clarke's Travels.*

‡ This is proof complete of the miraculous power which was exerted on the occasion. The surface of the sea was smooth immediately at the words, *Be still!* Whereas, after a storm, the sea generally remains long in agitation. Hence this circumstance gave force and evidence to the miracle.

## SECTION TWENTIETH.

## CURE OF THE GADARENE DEMONIAK.

And they sailed down to the country of the Gadarenes, which lies on the other side of the sea, opposite Galilee; and immediately on landing, there met him a man of the city,\* coming out of the tombs, who had been possessed of demons a long time, and wore no clothes, nor abode in a house, but dwelt among the tombs.† This man was so exceedingly fierce, that none could pass that away; nor could any man bind him, even with chains: for he had been often bound with chains and fetters, but the chains had been plucked asunder by him, and the fetters broken in

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\* Because of some inconsistency in the narration of this section by the Evangelists, and the extraordinary nature of the subject, the rantings of Rousseau and the motley groupe of his faithless disciples, have been as extravagant, as they have been hazardous and unfounded. The verbal discrepancies are these: 1. Matthew calls the people, inhabiting the country on the south east of the Lake opposite Galilee, *Gergesenes*, but Mark and Luke give them the name of *Gadarenes*. Compare Matt. viii. 28; Mark v. 1; Luke viii. 26. Now this discrepancy is reconciled by a *single geographical* remark: Gadara and Gergesa were two neighbouring cities, in the district of Decapolis, and the country was indifferently called by the name of either of these cities. *Here*, therefore, there subsists *no discord*. This remark will be farther confirmed by the following brief notice. Gadara, according to Josephus, was the metropolis of Peræa, or the region beyond the Jordan, and being not only the capital, but also a very rich city, it was of great note in that country. Nor, if we follow Schoetgen, will the city of Gergesa yield in popular fame to her sister city.—Among its ruins are seen, two Amphitheatres, solidly built of marble; three temples; several palaces; and a whole street, ornamented on both sides, by a row of marble columns of the Corinthian order.

† The *second* discrepancy arises from Mark's declaration, that the Demoniac came out of the tombs, whilst Luke says he came out of the city. This is reconciled in my translation, by saying, he was a man of the city, as Jesus is said to be of, *ano*, Nazareth, John i. 45, and came from the tombs. According to Josephus and E. D. Clarke, these tombs were cut out of the rocks on the borders of the Lake, and were such caves, as served to shelter or conceal robbers. Shaw says, the chief Moors have cupolas, built over their graves, of four yards square, which are frequently open.

pieces; and he was driven by the demon, into desert places. Night and day was he in the mountains, or in the tombs, continually crying and bruising himself with stones. But when he saw Jesus, he ran and fell prostrate before him, crying with a loud voice: What hast thou to do with me? Son of the most high God, I beseech thee torment me not; for Jesus had commanded the impure spirit to come out of the man.\*

Then Jesus asked him: What is thy name? And he answered: Legion; because many demons had entered into him. Now a great herd of swine, about two thousand, were nigh, feeding on the mountain: and the demons earnestly besought him, not to drive them out of the country, nor into the abyss; but if he should cast them out, to suffer them to enter into the swine: so Jesus gave them leave. Then went the demons out of the man, and entered into the swine; and the whole herd rushed down a steep bank into the Lake and were choked.† Now when the keepers

\* Matthew mentions *two* demoniacs, Mark and Luke, *only one*. Here we can apply the maxim of Le Clerc: "He who relates many things, comprehends the few; whilst he who relates the few only, denies not the relation of the many." But a reason for this difference is usually assigned from Augustine, that one of the demoniacs had been a person of great respectability, and the country was in greater anxiety concerning him. Farmer and Wetstein are nearly of the same opinion. Nor is it improbable, that two demoniacs might have met on this occasion, who lived separately at other times. However, a principal reason may be collected from the Gospels themselves, why Mark and Luke mention *only one*; because *only one* being grateful for his cure, his gratitude is recorded by the two Evangelists, who were more intent on inculcating the moral, than in magnifying the power of their Master. See Newcome's Harmony.

† The fourth objection arises from the destructive tendency of the miracle. But this being the only miracle wrought by Christ to the disadvantage of any individual, supposes some special cause. Now the keepers of these swine were either Jews or Heathens: If Jews, a punitive miracle may be allowed, in the destruction of their swine, kept in direct violation of their own Law, which they acknowledged to be of divine origin. But if these Gadarenes were heathen, their city, being in the confines of Palestine, was inhabited by disciples of Moses, and their conduct in keeping swine, among

saw what had happened, they fled, and told every thing in the city and country, and what had befallen the demoniac. Therefore the whole city and people of the neighbouring country of the Gadarenes, went out to see what had been done ; and coming to Jesus, they found the man out of whom the demons had departed, sitting at the feet of Jesus, clothed and of a sound mind,\* and they were afraid : and on being informed, by those who had seen, of the means by which the demoniac had been cured, and concerning the swine, they began to entreat him to leave their coasts. So entering the vessel, he was about to return, when the man who had been possessed of the demons earnestly begged leave to accompany him. But Jesus sent him away, saying : Return to thy home and friends, and tell them, how great things God in pity has done for thee. So departing, he published through the whole city and Decapolis, what things Jesus had done for him ; and all were amazed.

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the Jews, was not only a snare to them, but open contempt of the national religion, founded on divine authority, and therefore meritorious of rebuke. Moreover, though the miracle was of individual disadvantage, its tendency was benevolent ; for in that country, swine's flesh has a powerful influence in superinducing Leprosy, which is a most baneful and loathsome disease, and was therefore graciously prohibited.

\* Here Luke and Mark seem plainly to express their opinion that the man's disorder was insanity. This is farther evident from the language of the man himself. He says, his name was *legion* ! Such a name could only originate in a mind, sufficiently frantic to imagine something of which there could be no possibility of knowledge. Again could demons have such *predilection* for the country of Gadara, and such dread of *being drowned*, as to be so importunate with Jesus, not to drive them out of that country, nor into the deep ! If they were so much afraid of water, and so desirous of inhabiting the swine, why did they run straightway into the water, and destroy their new abode ? Now, if the man's case were a certain species of insanity, all this would seem natural ; and the narrative, intelligible, but dressed in the peculiar phraseology, and conveyed through the medium of the popular superstition, with which the historian had no right to intermeddle. See Lecture eighth of my Systematical Theology.

## SECTION 'TWENTY-FIRST'.

## CURE OF THE PARALYTIC.

Now when Jesus had passed over in the vessel to the other side, a great multitude gathered around him, and rejoiced at his return; for they were all waiting for him. And entering Capernaum after some days' *absence*, it was reported that he was at home; and immediately so many were assembled that even the places about the door could not contain them; and he preached the doctrine to them. And it came to pass that while he was teaching, there were present Pharisees and Doctors of Law, who had come from Jerusalem, and from every village of Galilee and Judea; and a mighty power of healing was displayed *before* them. Lo! four men came, bearing on a couch a man sick of the palsy; and they tried to bring him and place him before Jesus: but finding no means of approaching him, because of the multitude, they ascended the flat-roof,\* and having removed the cover-

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\* The houses of the Jews, as well as those of the ancient Greeks and Romans, were *flat-roofed*, and had stairs on the outside, or in the porch, by which persons might ascend the roof, without entering the house. In some of their cities, these roofs form a continued terrace, extending from one end of the city to the other; so that a person on the roof, might flee from the city, without coming down, Matt. xxiv. 17. These roofs are covered with a strong coat of plaster of terrace, having in them a trap-door, level with the roof, and covered with the same materials, which opened for the convenience of ascending to take fresh air. The roofs were also furnished with battlements round about for safety, Deut. xxii. 8; Judges xvi 27; 2 Sam. xi. 2. Now many have thought that the men, having ascended the roof, forced this trap-door, and removed some part of the adjoining roof, to make way for the lowering of the paralytic on his bed, into the midst of the house where Jesus sat.

Shaw, however, has very ingeniously, and, I think, successfully, shown, that the roof was not broken, nor the trap-door forced, by the bearers of the paralytic. He says the entrance to one of the principal houses, is through a porch, having benches on each side, and sufficiently large for transacting business and receiving visits, persons being seldom admitted into the interior of the dwelling. In this gateway are generally placed the stairs, leading to the upper

ing and forced a passage, they lowered down, by the tiling, the couch on which the Paralytic lay, into the court before Jesus, who seeing their faith said: **Courage, son; be thy sins forgiven.\***

Then began some of the Scribes and Pharisees to reason, saying within themselves: **Why does this fellow speak blasphemies? Who can forgive sins, but the ONE GOD? Then Jesus perceiving their thoughts, said to them: Why reasoning in your**

apartments of the house. From this porch the entrance is through a large court or quadrangle, generally paved with marble, and strewed with mats or carpets for the accommodation of company, being the usual place of reception for large parties or entertainments; and from the structure of the building, being in the resemblance of a square, around the court, properly styled *the midst* of the house, Luke v. 19. The court is covered with a veil, as a protection from the heat or inclemency of the weather, which being extended from one side to the other, by ropes fixed to the parapet walls or ballustrades, can be rolled up at pleasure. The bearers of the Paralytic, therefore, either forced a passage through the door, in the gateway, which leads to the roof, or they ascended by the adjoining terraces, and as Jesus was, in all probability, preaching to the people in the court, from one of the windows of the house, the men having rolled back a part of the veil, let down the sick man over the parapet wall of the roof, into the area, or court of the house before Jesus. In justification of this interpretation, Shaw observes, that *σταιν*, translated *roof*, may mean any covering, consequently the veil or covering of the court; that the word *σκαρφαρις*, *breaking up*, is omitted by the Cambridge Ms. and Syriac version; and that the preposition *δια*, *through*, may mean *by*, agreeably to Acts ix. 25; and 2 Cor. xi. 33, where it is rendered *by* or *over*, the wall. Hence the couch of the Paralytic was let down over the battlement, or ballustrade, by the tiling into the court, or midst of the house where Jesus was teaching: and there was no breaking of roofs or forcing of trap-doors, but a suitable zeal, faith, and perseverance, manifested by the hearers of the Paralytic, which God rewarded with an abundant blessing.

\* Physicians say that palsies are sometimes occasioned by intemperance, if this was an instance, great appropriateness would appear in the address of Jesus: *Thy sins be forgiven.* We have already shown both the Jewish opinion, and, indeed, the scriptural doctrine, of connexion between sin and disease, we therefore judge it unnecessary, to add any further remarks at present, but only observe, that when sin is removed or forgiven, disease must depart; and he that would live long, and see good days, must do good and shun evil *continually*.

hearts, think ye evil? Whether is it easier to say to this paralytic: Thy sins be forgiven, or Rise and walk? But that ye may know that the Son of man has authority on earth to forgive sins, I say, (addressing the paralytic) arise, take up thy couch\* and go to thine abode. Then instantly he arose in their presence, took up that whereon he lay, and went home, glorifying God. But when the multitude saw this, they were all amazed and filled with fear, saying: We have seen strange† things to-day: and they glorified God, who had given such power to men.

\* The beds of the eastern nations, especially the Jews, consisted of only a mattress, laid on the floor, and over it a sheet; but in winter a carpet.—*Harmer*.

† The strange things which they had seen that day were these:

1. The power of working miracles displayed before them, in a very eminent degree.
2. The return of a prophet, after an absence of many generations, whose claims to a divine commission were, that day, duly attested by the miracle: for the Jews had no prophets from Malachi to Christ.
3. An authority assumed by man to act as the deputy of the Most High, in absolving sin; and saving mankind.
4. Lastly, the reign of heaven, commenced under the auspices of their long expected Messiah.

Oh! these were *strange things* to the Jews, and, heaven knows, to many Christians. Reader, is thy soul under the influence of heaven's reign? Is the kingdom within you? Is thy soul at peace with thy Maker? and art thou reconciled to him through the blood of the everlasting Covenant? If not, thou art as blind, dark, and hardened as these Jews, who crucified their Lord; and except a divine power be exerted on thy soul, thou canst not see the kingdom. May God speak to the frozen, and morally dead thousands of mankind, that they also may exclaim: *We have seen strange things to-day!*

## SECTION TWENTY-SECOND.

### CALL OF MATTHEW LEVI.

And after these things as Jesus passed thence, he saw a Publican, named Matthew Levi, son of Alphaeus, sitting at the Tax-office, and said to him: Follow



me. Then he arose, and leaving all, followed Jesus. And Levi\* made him a great feast in his own house. But when Jesus sat down to meat, a great company of publicans and sinners, who had followed him, came and also sat down with Jesus and his disciples. Then the Pharisees and Scribes beholding him eat with publicans and sinners, murmured, saying to his disciples: Why do ye and your Master eat and drink with publicans† and sinners? But Jesus hearing, said:

\* The opinion of Grotius on this passage, that Matthew and Levi mean the same person, is now become a settled point among the learned. We know but little of his history; yet it appears, he was a Jew, and a native of Galilee; but of what town is not known. As a Tax-gatherer for the Romans, his office was to receive the customs for persons and goods passing the Lake Gennesareth. Though publicans were too generally objectionable characters, among the Jews, some of them were men of great probity and benevolence, as Zaccheus, Luke xix. 8; and perhaps Matthew was of a similar disposition. From his making a great feast in his own house, and entertaining so many, it would appear, that he was a man of wealth. Notwithstanding, he readily forsook all, at the call of Jesus, and became a zealous, faithful, and devoted disciple till death.

† Publicans were the collectors, and many of them, farmers of the customs and taxes imposed by the Romans on the Jewish nation. There were at that time two sorts of publicans in the Roman Empire: Such as farmed the taxes of a whole province, who were generally knights, and men of honour and character, highly esteemed and eulogized by Cicero, in his Orations, as the ornament of the City, and support of the Commonwealth. But these did not levy the taxes in person, but employed under-farmers, who often exacted more than was due, and practised great injustice and oppression, Luke iii. 13. And as in every country, the raising of taxes for a foreign power is odious, it was peculiarly so to the Jews, who regarded the paying of tribute to the Heathen powers, as little better than apostacy from their religious allegiance. Hence the exaction of these taxes, by these under-farmers, frequently in an oppressive manner, rendered the office detestable, and led to the classification of the publicans with sinners.

Notwithstanding the appellation, *sinners*, be attached to these men, who are classed with the publicans, and sat down to eat with Jesus, they were probably men of as good moral character, as the Pharisees, who held them in abhorrence. The fact seems to be, that they were heathens, perhaps Romans, or officers of that government, and therefore entitled to the name because, they did not acknowledge the living and true God. The word *sinner*, as used by the Jews, in

They who are well, need not a physician; but they who are sick. Go ye therefore and learn what means, "I prefer\* mercy to sacrifice" For I came not to call the righteous,† but sinners, to a change of mind.

Then came to him the disciples of John, who were accustomed to fast, and said to him: Why do the disciples of John and of the Pharisees fast often, whilst thine fast not, but eat and drink? Jesus answered: Do the companions of the bridegroom fast while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them; then will they fast in those days.

And he spake also a parable to them: No man puts a piece of new cloth on an old garment; for the new agrees not with the old; and he takes away the new patch from the garment, and the rent is made worse.‡

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its general acceptance, meant no more than a heathen or gentile; and was used as a *political* word of contempt. Mat. xviii. 17; xx. 19; xxvi. 45; Gal. ii. 15.

\* The common translation, "I will have mercy and not sacrifice," is not scripturally true, and is, moreover, calculated to mislead the reader, and set the Scriptures at variance with themselves. It is a Hebraism, where the negative is used for comparison. See INTRODUCTION, p. 225. 18.

† Often in Scripture, *saint*, or *righteous*, and *sinner*, are used as mere *political* distinctions, equivalent to Jew and Gentile: and consequently, no indication of *real* character. Notwithstanding, if we regard the origin of this distinction, and the literal use of these terms, we will perceive a propriety and force, which should not be disregarded. The Jews, as a nation, stood in covenant relationship with the Living and True God, while the Gentiles were aliens by idolatry. In religion, the Jews were, therefore, sanctified, called, holy, and a peculiar people. So also in Christianity, they who have avouched the Lord to be their God, been baptized into the name and religion of Jesus, and in sincerity of heart, devote themselves continually to the service of God in Christ, seeking and expecting the sanctifying influence of his Holy Spirit, are *righteous*, and all others are *sinners*, no matter what their moral character may be; for men are justified by faith and not by deeds of the Law.

‡ This passage is somewhat obscure in the Greek. The meaning is: either the new patch, from its greater strength and weight, tears the old garment; or the person, beholding how unseemly it looks, tears it off, and thereby makes the rent worse.

Neither do men put new wine into old bottles, for the new wine will burst\* the bottles, and be spilled, and the bottles will be destroyed. But new wine must be put into new bottles, and both will be preserved. Nor does any one after drinking old, immediately desire new; for he says the old is better.

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\* Then, and even now, bottles were made of goat-skins or leather, in many of the eastern countries. If new wine be put in them, when they are old and not easily distended, the fermentation bursts the old bottles.—The meaning of Christ in both these comparisons, is, that a mixture of his doctrine, and the opinions of either ancient or modern Pharisees, will not succeed. By the preference of the drinker for old wine, he intimates the power of prejudice and education in obstructing the progress of truth.

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## SECTION TWENTY-THIRD.

### CURE OF A HEMORRHAGE, AND JAIRUS' DAUGHTER.

WHILST he thus spake, lo! there came a man named Jairus, a ruler of the synagogue, and falling prostrate at the feet of Jesus, earnestly besought him to come to his house, saying: My only daughter is now dying;\* come and lay thy hands on her that she may recover and live. Then Jesus and his disciples arose and followed him. But as he went, a great multitude following, occasioned a throng. And a certain woman,

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\* According to Matthew, Jairus thought his daughter actually dead, but Mark and Luke represent her at the point of death; perhaps the father did not know whether she was dead or not, but might be afraid that she had deceased, from the circumstances in which he left her. Matthew, therefore, relates the narrative according to the apprehensions of the parent; the other Evangelists state the matter agreeably to the fact. The desire of Jairus, that Jesus might go and lay his hands on his daughter, was in accordance with the ancient custom practised by the prophets; who accompanied prayer for any person with the laying on of the hands, Num. xxvii. 18. Mat. xix. 13. Jairus believing Jesus a great prophet, and having heard of his mighty deeds, would naturally be inclined to think that if he prayed for his daughter, God would hear and grant his request, Gen. xx. 7.

having a hemorrhage for twelve years, who had suffered much by several physicians, on whom she had spent all she possessed, but instead of receiving any relief, she rather became worse, having heard of Jesus, came behind in the crowd, and touched his mantle; for she had said: If I can but touch his clothes, I shall recover; and immediately her issue of blood was stanchèd, and she felt that the disorder in her body was cured. Jesus knowing, power had proceeded from him, turned, and looking round on the crowd, said: Who touched my clothes? His disciples answered: Master, thou seest how the crowd press thee, and sayest thou, Who touched me? But the woman, seeing she could not be concealed, and knowing what had been done for her, came trembling and threw herself prostrate before him, and declared, in the presence of all the people, for what cause she had touched him, and how she had been cured. Then said Jesus to her: Courage, daughter, thy faith has saved thee; Go in peace, and be thou cured of thy disorder.

Now while he spake, a messenger came from the Ruler's house, saying: Thy daughter is dead, trouble not the Teacher any further.\* But Jesus, hear-

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\* It seems evident from this message, that all the Harmonizers are mistaken in the chronological arrangement of this section. Had Jesus raised to life the widow of Nain's son, before the application of Jairus, on behalf of his dying daughter, the village of Nain being in the vicinity of Capernaum, all would have been fully informed of a transaction so public and miraculous: and, therefore, the family of Jairus would have been induced to retain hope, even after the decease of the child; but instead of confidence, they relinquish a case so hopeless. Though Priestley followed the general order adopted by others, in placing the raising of the widow's son before that of Jairus' daughter, he was aware of the inconsistency of such arrangement. He even thinks that though Luke is particular in referring the account of the widow's son to an earlier period, yet seeing his chronology is by no means exact, he might be mistaken about the order of these events. Hence there subsists a beautiful gradation in the three miracles, wrought in the restoration of three persons to life—The first was just dead, the second carried out to be buried, and the third had been buried four days.

ing this message, said to the Ruler of the synagogue: Be not afraid, only believe. And when he came to the Ruler's house, he suffered none to enter save Peter, James, and John; and the father and mother of the child. Seeing the minstrels,\* and the tumult occasioned by those who wept and lamented, he said:—hy do ye weep and make a tumult? The child is not dead, but asleep. Then they derided him, knowing that she was dead. But putting them all out, except those who accompanied him, and entering the chamber where the child lay, he took her by the hand, saying: Child, arise. Then, her spirit returning, she arose immediately, and walked; for she was about twelve years of age. Then her parents were greatly astonished; but having ordered some victuals for her, he charged them to tell no man what had been done. Notwithstanding, this report went forth into all that country.

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\* Beausobre observes, mourners usually played on flutes, at the funerals of children, and on trumpets, at those of grown persons: but Newcome and Clarke prefer the term *piper*. Every Jew, even the poorest, was required to have at least two pipers and one mourning woman at a funeral. Chardin says, in the East, the concourse of people to a funeral, is incredible. Every body runs thither, both poor and rich; and the former, more especially, make a strange noise. Newcome observes, that when the Jews supposed Josephus was slain, great lamentations were made, and many people hired pipers, who led the way in these lamentations. Among the Jews, Greeks, and Romans, persons were hired to attend funerals, and bemoan the dead, Jer. ix. 17—21; xlviii. 36. Amos v. 16. This practice is still preserved among the Irish, who to this day hire suitable persons, or hards, to perform their *Caoinan* or *Ullaloo* at funerals.

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## SECTION TWENTY-FOURTH.

CURE OF TWO BLIND MEN, AND A DUMB DEMONIAK.

And as Jesus departed thence two blind men followed him, crying: Son of David,\* have mercy on us.

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\* *Son of David* was the peculiar characteristic name of the Mes-

And when he was come to the house, the blind men approached, and Jesus said to them: Do you believe that I am able to do this? They answered; Yes, Master. Then he touched their eyes, saying: According to your faith, be it done to you. And their eyes were opened. Then Jesus strictly charged them, saying: See that no man know. But departing, they spread his fame through all that country.

Now as they departed, there was brought to him a dumb demoniac. And the demon being expelled, the dumb man spake, and the multitude wondered, saying: Nothing like this was ever seen in Israel.\*

siah, at that time current among the Jews, who all believed him to spring from the family of David, John vii. 42: for which reason, these men and all others, believing in the divine mission of our Lord, called him by that appellation, Matt. xii. 23; xv. 22; and xxi. 9. This persuasion was founded on the promises God made to David, Ps. cxxxii. 11; Acts ii. 30. These men had more correct views of the person and character of Jesus, than most moderns. They believed him to be the son of David, a real man, in nature like themselves, but did not thence doubt of his ability to save. The great majority of the Christian world have ever split on the rock Christ; and the true testimony concerning him, has been as much discredited by Christians as Jews. The unbelievers in the real humanity of Jesus, make him a God, and thereby sink into ridicule the testimony of the Bible, and the divine qualifications of the Messiah: Whilst those who believe him only a man as to nature, seldom reach the faith of these blind men, who believed in Christ's ability to save.—Faith in Jesus as mighty to save, in time and eternity, seems indispensable to the very nature of Christianity; and without it, none can receive or retain their spiritual eyesight.

\* The magnitude and multitude of Christ's miracles, occasioned this reflection. On that very afternoon, he had raised the daughter of Jairus from the state of the dead; cured a woman of an issue of blood; restored sight to two blind men; and cured a dumb demoniac: and all these things had he performed in Capernaum. Well might the people say: *Never was the like seen in Israel!* Blessed Jesus, the time of thy ministry was short! A world of rebels would not admit thy longer stay; but thy ceaseless activity, and thine unlimited and benevolent exertions to save and bless mankind, will render thy memory savoury to the latest son of Adam.

## SECTION TWENTY-FIFTH.

## JESUS REVISITS NAZARETH.

And when he departed thence, he came into his own country, and his disciples accompanied him. But he did not many miracles there, because of their unbelief : only that he laid his hands on a few sick persons and healed them. But when the sabbath came, he began to teach in their Synagogue, and many of his hearers were astonished, and said : Whence has he this wisdom, and those miraculous powers, that such mighty deeds are performed by Him ? Is not this the carpenter,\* son of a carpenter ? Is not his mother called Mary ? His brethren James, and Joses, and Simon, and Judas, and his sisters, are they not with us ? And they took offence at him.

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\* It is very reasonable to suppose that the people of Nazareth had never heard of Christ's miraculous conception, or if the report had gone abroad in that city, Jesus being now thirty years old, so long a time might have effaced the remembrance of it, or raised up a new generation, who were unacquainted or unmindful of all that was favourable to the character of a poor carpenter. It was a laudible custom among the Jews of every rank, to teach their children some ingenious art, not only as a preventative of idleness, but a reserve in time of want. Chasinai and Chanilai, brothers of distinguished rank, were put with a weaver to learn his trade, which Josephus says, *was no disparagement to them*. Justin Martyr, in his dialogue with Trypho, affirms that Christ assisted his supposed father in his trade of a carpenter, and his townsmen here address Jesus as a carpenter. This however could not be any reproach ; for Rabbi Jose was a currier, and Rabbi Jochanan a shoemaker.

What is most worthy of notice here, is what these Nazarenes say of Joseph's family, which must be admitted. From this passage it appears our Lord according to the flesh had four brothers and one or more sisters. James is here and elsewhere called the brother of Jesus. The mother of James was the wife of Cleopas or Alpheus. Luke 6. 15. John 19. 25. Matt. 10. 3 ; and 27. 56. Alpheus and Cleopas were the same person. Jesus's mother was the same as the wife of Cleopas, and from Hegesippus and Theophilac, it appears that Joseph married Mary, wife of his brother Cleopas, who died childless, and had James, Joses, Simon, Judas and Salome by her. Jesus, though first-born, was not called son of Cleopas, because miraculously conceived, but James was called son of Alpheus. See Clarke on Mat. 13. 55 ; and John 19. 25.

Jesus said to them : You will doubtless say to me this proverb : Physician heal thyself. Whatever we have heard, being done at Capernaum, do also here in thy own country. Moreover he said : Verily I say to you : No prophet is acceptable in his own country. But I tell you of a truth : Many widows were in Israel, in the days of Elijah, when heaven was shut three years and six months, and there was a great famine over all the land : but to none of them was Elijah sent, except to a widow woman of Sarepta in Sidon. Likewise there were many lepers in Israel, in the time of the prophet Elisha, but none were cleansed, except Naaman the Syrian.

On hearing these things all that were in the Synagogue were filled with wrath,\* and rising up, drove him out of the city, and led him to the brow of the hill on which their city was built, in order to cast him down headlong. But passing through the midst of them, he departed. And leaving Nazareth† entirely,

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\* The peculiar cause of this people's rage at Jesus, was derived from the scope of his discourse ; in which, by referring to God's dealings with Israel, in the calamitous times of Elijah and Elisha, in which the distinguishing favour of heaven had appeared suspended towards Israel, and extended to the Gentiles, in the cure of Naaman, and preservation of the widow and her son at Sarepta, he more than intimated the rejection of the Jews, and the call of the Gentiles, to incorporation as the covenant people and church of God. Oh ! how deplorable is the state of that people whose heaven must be built on the ruin of their fellow-men !

† Nazareth and Capernaum were famous on account of being the principal places of our Lord's residence. Nazareth, the native place of Jesus, was a small city of Zebulon in Galilee, about 70 miles north of Jerusalem, and 10 west of Capernaum. The site of Joseph's house, and that of the ancient Synagogue, where Jesus first taught, are still shown to travellers. Constantine the Great built a magnificent temple here in honour of Christ ; and there still remains a Church for the worship of the Greek Catholics. But, Nazareth, so noted in the Christian history, was never a place of great importance, nor good character. Lampe says, its inhabitants were much addicted to theft and robbery ; and hence, the name of Nazarene was contemptible. Their city was built on a hill, and surrounded by mountains. Far from being grateful to divine mercy for so distin-



he came down and dwelt in Capernaum\* a city of Galilee, on the sea coast, in the borders of Zebulon and Naphtali: and thus was fulfilled the saying of Isaiah the Prophet: The land of Zebulon and Naphtali, countries near the sea, by the side of Jordan, Galilee of the Gentiles; the people settled in darkness, saw a great light;† and on them who dwelt in a place of the shadow of death, light arose.

guished an honor and exalted a privilege, as to be the favoured spot of Jesus' birth and residence for thirty years, they treat his services with contempt, on no other account than personal acquaintance, and plainness of teaching. This was the cause of the contempt manifested to Jesus, by the Nazarenes; and still to all the faithful ministers of Jesus, by the ungodly and depraved Nazarenes of modern times. Paul found that in his days some were so reprobate, as not to endure sound teaching; and there never was a more awful proof, of the abandoned state of a church or people, than that afforded by a continual desire of novelty, and an abhorrence of plainness of speech, and fidelity in rebuke: and that minister who has not sufficient independence, to rebuke as well as exhort, is a dishonor and snare to the profession.

The outrage of the Nazarenes in driving Jesus from their city, and endeavouring to throw him over the precipice, induced him to abandon them totally. The word, *απαλειπειν*, Matt. iv. 13, signifies to *leave finally, abandon forever*; and accordingly, Jesus never favored them with another visit; and, like Pharaoh, they were consigned to hardness of heart, indicating spiritual abandonment.

\* Capernaum, implying *town of consolation, or pleasant village*, is supposed to have taken its name from a neighbouring spring of celebrity, which watered the country of Gennesareth, Joseph. Wars iii. 35. As this city is not mentioned in the Old Testament, it is believed to have been built by the Jews, after their return from Babylonian captivity. It was situated on the western coast of the sea of Galilee, and peculiarly adapted as an advantageous residence for our Lord. From the time of calling Peter, his house appears to have been the home of his Master. Here Matthew sat to receive the custom arising from the navigation of the Lake. Here, and in the neighbouring villages, resided the disciples of Jesus: and the trade of this city, and shipping of the Lake, afforded great facility to our Lord's movements and ministry. The exaltation of this city to heaven intimates its flourishing condition, trade, wealth, and religious privileges: and its depression to Hades, is accomplished, in the utter desertion and extreme desolation of the place; there being, at present scarcely a solitary remain of that once famous city.

† This country underwent very great hardships, during the ca-

## SECTION TWENTY-SIXTH.

## CONVERSATION WITH NICODEMUS AT A PASSEOVER.

Now the passover, a Jewish festival, being nigh. Jesus went up to Jerusalem; and, while he was at Jerusalem, during the feast, many believed in his name, when they saw the miracles which he performed. But Jesus did not trust himself to them, because all knew him; and he needed no testimony concerning man; for he knew what was in man.

Then a Pharisee, named Nicodemus, a ruler of the Jews, came to Jesus by night, and said to him: Master, we know that thou art a teacher come from God; for no man can do the miracles\* which thou art doing, unless God be with him. Jesus answered: Verily, verily, I say to thee, except a man be born again, he cannot discern the reign of God. Nicodemus replied: How can a man be born when he

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lamities which beset the kingdom of Israel and Judah: these were its times of *darkness*, and of *the shadow of death*, i. e. of extreme affliction, according to the Scripture style, wherein *light* is used to denote prosperity, and *darkness* adversity, Isa. xiv. 7, and elsewhere. The prophet had foretold that this country should see happier days, which happened when Jesus Christ preached the gospel there.

\* From this passage, it is manifest that all the Harmonists are mistaken in the location of this section. John records only one miracle of Christ before the interview between Christ and Nicodemus; which he calls the beginning of Christ's miracles, John ii. 11; but, this being done in a remote village, and before a few witnesses, could not have excited much attention at Jerusalem. Moreover, John states, that the cure of the officer's son was the *second* miracle wrought by Christ, John iv. 54; but this is related after Christ's journey through Samaria. He also states, that when Christ arrived in Galilee, the Galileans received him gladly, having seen all the things that were done by him at Jerusalem during the feast, John iv. 45. There remains, therefore, no other method of reconciling the history of John, nor the testimony of the Evangelists, but by the alteration of the arrangement of the facts, so as to obviate contradiction.

The miracles of Christ were admitted, by Nicodemus, as decisive testimony of a divine commission. They have been always so regarded by the Christian world; and have been doubted, *only* by a few sceptics, who have been sufficiently hardy to reject, as evidence, all human testimony, except their own assertions.

is old? Can he enter his mother's womb, and be born a second time? Jesus answered: Verily, verily, I say to thee, unless a man be born of water and spirit,\* he cannot enter the kingdom of God. What is born of flesh, is flesh; and what is born of the Spirit, is spirit. Wonder not, therefore, at my saying:† Ye

\* *Born of water and spirit.* That is, having received the baptism of water, and the baptism of the Holy Spirit. Christians have long disputed about the connexion of baptism and regeneration, but no well instructed Christian has ever doubted of the utility and importance of both to the Christian life. Christ here asserts the necessity of water baptism; and, when he gave the commission to his apostles, he connected baptism and faith as prerequisites to salvation. Whosoever, therefore, denies or neglects baptism by water, retreats from the Christian ground of hope, to wander in the wilderness of Deism, and risk his lot in fellowship with those who obey not the Gospel of our Lord Jesus Christ. If there be any thing taught in the Gospel of Christ, concerning which there remains not a shadow of doubt, it is this—that induction into the kingdom of our Lord, is through the medium of an open profession and avouchment of Jehovah as our God, and Jesus, his Son, our Saviour and Redeemer. Whatever, therefore, be the exceptions which divine favour vouchsafes to youthful innocence and mental incapacity, we may rest assured, that neglect of the public institutions of religion, such as baptism, the Lord's supper, and private and public worship, will meet an unexpected reprimand from the Lord, the righteous Judge.

† The conversation of our Lord with Nicodemus, has given rise to more discussion and controversy, than any other passage of the New Testament. This circumstance, indeed, ought not to excite surprise. On the interpretation of this passage depend the most important decisions, which can engage the attention of a Christian. The questions how, or when, we are first admitted into covenant with God—the necessity of the means of grace—the efficacy and meaning of the sacraments—with many more interesting considerations, are essentially connected with the interpretation given to the conversation of our Lord with one of the heads of the Jewish sanhedrim. The occasion was such as to justify the expectation that some new and important doctrine would be revealed to the world; suited alike to the state of mind, the condition of the inquirer, and the sublimity of the Messiah's character and office. This doctrine was the absolute necessity of regeneration, or being born again.

One chief cause of the difficulty which has attended the interpretation of this passage, is, the apparent abruptness of our Lord's address. Some suppose that a part of the conversation is omitted. Others, that our Lord reproved the timidity of the Jewish teacher, by

must be born again. The wind blows where it pleases, and thou hearest its sound, but knowest not whence it comes, nor whether it goes; so is every

declaring, immediately on the attempt of Nicodemus to begin a conversation, that whoever would be his disciple must come to his baptism, and publicly profess his religion. Others, that our Lord perceived at once the object of Nicodemus' visit, that it was to inquire concerning the Messiah's kingdom; and, in reference to this, immediately began his conversation, "Except a man be born again." Another difficulty arises from the surprise of Nicodemus at the mention of the new birth; whereas this was a subject with which he must have been well acquainted, as the Jews were accustomed to call their proselytes, after they had been baptized, "new born children." On whatever account our Lord thus addressed Nicodemus, the purport of his conversation is evident. He relates the manner in which a man must enter the kingdom of God. On such a subject the Jewish leader must have entertained the notions which were common to his countrymen. It will be necessary, then, to understand thoroughly the object which our Lord had in view, and to ascertain what were the previous ideas of Nicodemus, respecting that change by which a man was admitted into covenant with God.

The Jews, as well as the Christians, believed in the influences of the Holy Spirit, as firmly and implicitly as the most humble and orthodox Christian; though no mistake is more common, than the representing their belief in its influences as a new doctrine, unknown till the days of the apostles. The prayer of David, in the fifty-first Psalm, was the uniform language of the pious Jews; and the most devout Christian could not require a more fervent or expressive prayer, for the continued influences and daily renovation of the spiritual life, by the Holy Spirit of God. It is certain also, and Nicodemus must have been assured, that while the Spirit of God was the agent which conferred the blessing on the worshippers of God, yet it had pleased God that external ordinances should be appointed under the law, as the means by which strength of resolution, increased faith, true repentance, and all the graces of spiritual life should be imparted. It was then, as now, that he who bent his knees before God in private, offering up the prayer of the heart, left his chamber a better man than if the prayer had not been offered. Obedience produces blessings. He who attends to the means of grace will become a better Christian than he who hopes for the mercy of God, and disregards his ordinances. These truths must have been known and believed, though they were disregarded by every Jew. What, then, was the opinion of Nicodemus respecting the beginning of this spiritual life, and of a new birth, by which men were admitted into the kingdom of God?

The Jews believed that Abraham, before his call, was an idolater,

one who is born of the Spirit. Nicodemus answering, said to him: How can these things be? Jesus said: Art thou the teacher of Israel, and knowest not

but that when God called him from his father's house, it was said to him, I will make thee a new creature; that if any one shall persuade another to embrace the true religion, it is as if he had created him anew; that a priest was made a new creature, by the oil which was poured upon his head, at his inauguration into his office; that a man who is newly born, does not immediately receive the Spirit from above until he is circumcised. But when he is circumcised, the Spirit is poured upon him with a heavenly effusion. When he has become a youth, and studies the law, a greater effusion is poured out upon him. When he observes the precepts of the law, a greater effusion is poured out upon him. When he is established in life, and trains up his family in the ways of the Lord, then he becomes in all things a perfect man.

These things were well known to Nicodemus. He must have been well acquainted also with the Jewish custom of admitting proselytes into the communion of the Jewish Church by baptism; and that, in so admitting them, they were called new creatures. Whence, then, proceeded his surprise at the language of our Lord? Ye must be born again; unless a man be born of water, and of the spirit, he cannot enter into the kingdom of God.

Nicodemus, like the rest of his countrymen, was looking for the Messiah, or the prophet who should precede him; and, as the learned Lightfoot observes, "expected that Christ would take the Jewish people as they were; and they, without any inward change of mind and heart at all, should be translated into an outward changed condition of happiness and earthly glory, as much as they could desire or imagine. No, said our Lord, there is more required of him, and in him, that desires to see and partake of the happiness of that kingdom, and those days: he must suffer a change in himself, and in his principles, and be as if he were born anew." Such, says the learned Lightfoot, is the connexion of this speech of Christ, with that of Nicodemus.

The meaning of the speech of our Lord must be collected further from the difference between the kingdom of heaven expected by Nicodemus, and the spiritual kingdom which Christ came to establish. Perceiving the mingled feelings of doubt and veneration with which the Jewish senator approached him, he immediately, in contradiction to the prevailing error, assures Nicodemus that his kingdom was not of the nature he supposed, and that it was necessary that a man should be born again of water, and of the spirit, to become a partaker of its privileges. As men were admitted into the Church of Moses by circumcision, so shall they be admitted into the new dispensation by baptism. As by the one rite a human being is taken into covenant with God, and is considered in a new relationship, so by the other

these things? Verily, verily, I say to thee, we speak what we know, and testify what we have seen; but ye receive not our testimony.\* If I have told you

rite the same privileges shall be given in the new economy. You also, (v. 3.) who are Jews, must, like the proselytes whom you receive, and the children you initiate, you also must be born again. This was the doctrine Nicodemus could not comprehend. He could not suppose that a Jew, who had already been received into covenant with God, was to be considered as a stranger, and he therefore interpreted the words literally, (v. 4.) To rectify the error, our Lord repeats the words, with the addition, Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. You also, though a master and teacher in Israel, must not hope to partake of the privileges of the Messiah's kingdom, unless you enrol yourself among the number of my disciples, be baptized in my name, and receive the influences of the Holy Spirit.—*Townsend's Harmony.*

\* In this highly interesting discourse, our blessed Master clearly teaches *three all-important and solemn truths*, which lie at the very root of Christianity; and, without which, the religion of Jesus sinks into an inefficient system of ethics, and loses all its characteristic energy and excellence.

1. *The natural man is altogether unfit for the fellowship and enjoyment of his God.* This is clearly implied in the language of Christ to Nicodemus—*You must be born again.* If all men were fit for the enjoyment of Christ's kingdom, this language would be wholly inapplicable and unmeaning. But the awful truths—that all have sinned—that the natural man perceives not the things of God—that the carnal mind is enmity to him, and that no man comes to Christ except the Father draw him—rivet the doctrine of *human depravity* and alienation from God, by wicked works, in the minds of all who have ever studied in the school of experience, or been taught the rudiments of Christianity.

2. *A spiritual change must be wrought in the human soul, by which the carnal mind is subdued, and the affections and desires sublimed and assimilated to the will of the Deity.* This is the great lesson Jesus taught Nicodemus, and of which he, though a teacher of Israel, was so ignorant. Unbelievers, in every age, affect to be very ignorant of a superintending Providence, and every thing that seems to them mysterious in religion; and are ready to exclaim, in the very words of Nicodemus—How can these things be? But the Bible speaks an unequivocal language on this momentous subject; and, from this conversation of Christ with Nicodemus, as well as from many other parts of the sacred volume, we learn that every man must have *two births*; one from earth, the other from heaven: without the *first*, he cannot see or enter into this world; without the *last*, he shall never behold nor enjoy the glories and blessings of Christ's

earthly things, and ye believe not, how will ye believe, when I tell you heavenly things? No man has ascended into heaven, but he who came from heaven,

kingdom on earth, nor be prepared to enter into the joys of heaven, and partake of the fellowship of the saints in light. Nicodemus, and the Jews generally, had some notion of the *second birth*, but, like many Christians, they put acts of proselytism in its stead, and fancied that it consisted in professions and ceremonies; but our Lord would lay the axe to the root of this barren tree, and, by the repetition of *Amen*, or *Verily*, which a Jew regarded equal to a solemn oath, he assures Nicodemus and all mankind, that except a man be born of spirit, as well as water, he cannot enter the kingdom of God. When John came baptizing with water, he gave the Jews the plainest intimations, that they should look for the baptism of the spirit, of which water was a significant emblem. He who receives not this baptism, has neither right nor title to the kingdom of heaven. Nor can all the births of earth ever fit a soul for heaven. Like will produce its like. As are the earthy, such will be the sons of the earthy. What is born of flesh, is flesh; therefore, we must be born of the spirit, in order to be spiritual; and born, *above*, from above, in order to ascend above earth to heaven.

3. *None can know, or understand this celestial change, but by its effects; and the influence it exerts on the feelings and character of its subjects.* Our Lord illustrates, by a similitude, this important declaration. The wind, which is air in motion, cannot be seen, nor its rise, progress, and fall, distinctly traced, but we can hear its sound, perceive its breezes, and have full assurance of its existence, from its effects and operations; though this assurance depends entirely on our arguments, *a posteriori*; just as we prove the existence of God from the things he has made. Just so it is with the *second birth*. The great Agent is invisible. His manner of operation is beyond our discovery; but the reality of his operation is known by the effects produced on the disposition and life of the regenerate. Hence the unbeliever doubts of all he hears, because he depends on the testimony of others. No wonder that the unregenerate should turn Deist, and live Atheist in the world, because his earthy, dead soul, is insensible to all the movements of the celestial world. Our blessed Master expressly declares, that unless a man be born *again*, or from above, he cannot see or discern the kingdom of God; and the apostle assigns the reason: because it is *spiritually discerned*, 1 Cor. ii. 14. So far, therefore, is the unregenerate man from entering, or enjoying the kingdom of God, that it has not come within his view. He can never have even a Pisgah's prospect of the land of promise, till God kindle the hallowed fire on the altar of his heart; and then, and not till then, will the incense of praise ascend from a grateful soul to a pardoning God.

the Son of man, who was in heaven.\* And, as Moses placed on high the serpent in the wilderness, so must the Son of man be set on high: For God so loved the world, as to give his only-begotten Son, that whosoever believes in him, may not perish, but obtain everlasting life. For God sent† not his Son into the world, to condemn the world, but that the world through him might be saved. He, who believes in him, shall not be condemned, but the unbeliever is already condemned, for not believing in the name of the only-begotten Son of God. And this is the condemnation: The light came into the world, and men preferred darkness to the light, because their deeds were evil. For he who does evil, hates the light, and shuns it, lest his deeds should be detected: but he, who obeys the truth, comes to the light, that his works may appear to have been performed by God.

Nicodemus was a Pharisee, and doubtless, as a teacher of Israel, and a member of the grand sanhedrim, he walked in the commandments of the Lord blameless. He might, therefore, like thousands in modern times, think it very strange, if not absurd, that Christ should speak to him of a *new birth*. But, to use the cogent language of Dr. Clarke on the passage, without the baptism or regeneration of the Holy Spirit, the reader may take Jesus Christ's word for it, that in his present state he cannot enter the kingdom of God. The kingdom of God is holy and spiritual, and a spiritual regeneration is therefore essentially necessary to prepare the soul for a holy and spiritual kingdom. May all, therefore, hear and understand the language of Christ, *Ye must be born from above*.

\* *To ascend into heaven, or be in heaven*, is a figurative expression, signifying an intimate acquaintance with the mysteries of God's kingdom, Deut. xxx. 13; Ps. lxxiii. 17; Prov. xxx. 4; John i. 18; Rom. xi. 34. I have translated *or, was*, agreeably to John ix. 25. Dr. Clarke supposes our Lord used the phrase, *no man has ascended into heaven*, to correct a notion among the Jews, that Moses had ascended into heaven in order to get the law. I should rather think not—but, that Christ uses the negative in the comparative sense, implying, that no man had obtained so great acquaintance with divine things, as the Son of man.

† *God sent not his Son to condemn the world*. Limited Jews imagined the Messiah would destroy the Gentile nations, but God had decreed otherwise; and loving the world, the whole world, sent his Son to save mankind; and, if ever the purpose of God, and the



## SECTION TWENTY-SEVENTH.

## JESUS WALKS IN THE CORN-FIELDS.

About that time, being second-first \* Sabbath, Jesus walked through the corn-fields; and his disciples, being hungry, began to pluck the ears of corn, and

object of Christ's mission, be accomplished, an innumerable multitude out of all nations, shall be glad in his salvation. Notwithstanding the unbeliever is condemned, and cannot enjoy life, or salvation, unless God redeem him from darkness and spiritual death. But, blessed be the name of the Most High God, millions of condemned unbelievers have been saved from unbelief and wrath, and even now chant redeeming love.

\* *Second-first* is a literal translation of the Greek *δευτεροπρωτη*, and the usual rendering of the Latin versions. Notwithstanding the meaning is very obscure, and this phrase being found nowhere in the New Testament, except in this place, the learned have been very much divided about its signification. Three explanations of the phrase have enlisted their favourite advocates:—1. Grotius and Hammond say, the Jews called the Sabbaths of the three great festivals, *prime*, or *first* Sabbaths; but, as the passover began their ecclesiastical year, the passover Sabbath was called the *first*, the Sabbath of the pentecost the *second-first*, and the Sabbath of the feast of tabernacles the *third-first* Sabbath. But very cogent objections can be urged against this opinion; for, supposing it were on the first Sabbath of Nisan, or of the passover, as Clemens of Alexandria would have it, that Christ walked in the corn-fields, the disciples would have transgressed two laws by plucking the ears of corn: *first*, a breach of the law, which enjoined the observation of the Sabbath; and, *second*, a violation of the law, prohibiting the collecting of grain before the wave-sheaf was offered on the next day after the feast of unleavened bread, or sixteenth of Nisan, Levit. xxiii. 14, 15; but the charge of the Pharisees extended only to profanation of the Sabbath. Nor could the time be the Sabbath of pentecost, for then the harvest was fully gathered, and the *first* loaves offered, in thanksgiving to the God of harvest, for the favour conferred by the bounties of the season. 2. Nor is it probable that the opinion of Epiphanius and Beza is more tenable; for had it been on the last day, or Sabbath of the passover, it is not likely that Christ and his disciples should have left the feast, on the *last* and *great* day, to proceed on their return to Galilee. Notwithstanding this second opinion is much more reasonable than the *first*; for, as the Jews counted the Sabbaths from the passover to pentecost, the Sabbath next to the commencement of the passover would be called the *first* Sabbath, and the seventh or last day of the passover happening within a day or two, might be called *second-first*. S. Scaliger, Lightfoot, Casau.

eat them, after rubbing them in their hands. But some of the Pharisees observing, said: Why do ye that which is unlawful\* to be done on the Sabbath? Jesus answered:† Have ye not read what David did, when he and his companions were hungry? How he

bon, Whitby, Beausobre and L'Enfant, seem to have attained the truth on this subject, and explain the phrase thus:—The first day of the passover was a Sabbath, Exod. xii. 16; Levit. xxiii. 7. The morning after the Sabbath, the priest offered the *first-fruits*, invoking God's blessing on the harvest, and his leave to collect it. From that day they counted *seven* Sabbaths to the pentecost, Levit. xxiii. 15; and for ease in remembering, they called the first Sabbath after the *second* day of unleavened bread, *second-first*, and the second Sabbath, *second-second*; meaning the *first*, *second*, *third* Sabbath after the wave-offering.

\* Among the principal works forbidden on the Jewish Sabbath, are enumerated ploughing, sowing, reaping, binding, thrashing, winnowing, cleaning, and grinding. The Pharisees reasoned thus:—It is forbidden to reap, or to gather the ears of corn, for this is a sort of reaping, Exod. xxxiv. 21; therefore, these men break the Sabbath. Again it is forbidden to grind, but these men rub the ears of the corn, which is a kind of grinding; therefore, they profane the Sabbath. The law of the Sabbath was so strict, that the Jews were not allowed to kindle a fire, or dress any victuals; therefore, they were obliged to prepare such things as were needed on *Friday afternoon*, which was called the preparation. Their Sabbath began at sunset, the usual time of the end and beginning of the Jewish day. As soon, therefore, as the sun was going down on *Friday*, so far as to shine only on the tops of hills, they lighted their lamps. So superstitious was the regard paid to the Sabbath by the Jews, that they would not defend themselves from a public enemy on the Sabbath, as appears from the history of their wars with Antiochus Epiphanes, and the Romans. To *sanctify the Sabbath*, was to do no work thereon; and, to *profane* the Sabbath, was to do any work during that sacred day of rest. An exception was allowed for the priests, who lighted the holy fire, and slew the sacrifice, which would have been a profanation of the Sabbath, had not these things been enjoined by God; hence the Jews said—There is no Sabbath in the temple, Numb. xxviii. 9. See the Introductions of Beausobre and Lamy.

† Our Lord excuses his disciples by three pertinent and conclusive arguments: 1. *Necessity*.—They were hungry; and that God, who preferred mercy to sacrifice, would yield to the setting aside of an arbitrary injunction, for the practice of mercy or benevolence in a case so urgent. 2. *Precedent*.—David and his companions, when hungry, entered the house of God, or court of the tabernacle, kept at

entered the house of God, and ate the shew-bread, and gave also to his companions; which ought not to be eaten, except by priests alone? Or, have ye not read in the law, that the priests in the temple profane the Sabbath, and are blameless? But I tell you, a greater than the temple is here. And had ye known what means: I prefer mercy to sacrifice, ye would not have condemned the innocent. The Sabbath was instituted for the benefit of man, but man was not made on account of the Sabbath; therefore, the Son of man\* is ruler even of the Sabbath.

Nob, in the house of Abimelech, and ate of the twelve loaves presented to the Lord, as an offering every Sabbath; and placed on the golden table, were hence called loaves of the *presence*, 1 Sam. xxi. 6; Exod. xxix. 32; Levit. viii. 31; xxiv. 6. 3. *Authority*—The priests, in the temple, performing the service prescribed by the law of Moses, were held blameless on account of the commandment; therefore, as Moses, by the authority of God, made this exemption on behalf of the priests, so Jesus, possessing a still higher authority and commission, had a still greater right to make exception on behalf of his disciples, when actually engaged in attending on the Son of man, in his ministry, as the priests served God, in the temple. Moreover, this Son of man, having come to establish a new dispensation, had a right to dispense with, and abrogate whatever, in the Mosaic ritual, was unfavourable to the manifestation and execution of his glorious and gracious dispensation of mercy and benevolence; therefore, this Son of man was Lord of the Sabbath by authority; and every son of man is ruler of the Sabbath by necessity.

\* Some have supposed that the phrase, Son of man, implies man in general; but this interpretation is very lax, and would insinuate that man might dispose of the Sabbath according to his pleasure, which, if admitted, would soon terminate the observation of the Sabbath, and the practice of religious duties. Jehovah instituted the Sabbath, not only as a type of that rest which remains for the people of God, but as a means of promoting the temporal and spiritual welfare of mankind: and true religion never will impede the execution of his benevolent design. God requires nothing from man, but what tends to the happiness and advantage of man. In condescension to man's wants, he prohibited the labour of man and beast on that day, that proper and suitable seasons of rest and refreshment might be afforded to the body, and spiritual vigour and nourishment imparted to the soul. The obligation, therefore, to keep holy the Sabbath, is binding on all that know God, and nothing but spiritual death, profanity, and destruction, can attend the wilful neglect of God's holy commandment to *sanctify the Sabbath*.

## SECTION TWENTY-EIGHTH.

## CURE OF A WITHERED HAND.

And departing thence, he entered into the synagogue on another Sabbath, and taught. And, lo! there was a man whose right hand was withered; and the scribes and Pharisees maliciously watched\* him, with the design of obtaining an accusation against him, if he should heal on the Sabbath. But knowing their thoughts, he said to the man whose hand was withered: Arise, and stand in the midst. And when he arose and stood, they asked Jesus: Whether it be lawful to heal† on the Sabbath? Jesus answered: I would also ask you, Which is lawful on the Sabbath, to do good, or to do evil? to save life, or to destroy? But they were silent. Then, looking round on them with anger, being grieved at the hardness‡ of their hearts, he said: What man

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\* The original word, *κατασκοπεῖν*, implies, to watch maliciously, or with an evil intention, Mark iii. 2; Luke xiv. 1; *xx.* 20. Rappellus adduces many authorities to prove that it signifies, *to observe privately and insidiously what another does*. The context fully proves this to be the meaning of the term; and shows the base and treacherous conduct of the Pharisees.

† The practice of medicine among the Jews was chiefly confined to the priests, who thought it profane to practise the healing art on the Sabbath. One of the decisions of the School of Schammai was—*Let none console the sick, or visit the mourner on the Sabbath*. It was principally against such decisions our Lord directed his reproof; for the School of Hillel had, in some respects, decided otherwise; and it was allowed to prepare medicine, or perform such other services as were absolutely necessary for the preservation of life.

‡ For *hardness*, or rather *callousness*, the *Codex Bezae*, and four of the *Itala*, read *deadness*; the *Vulgate*, and some of the *Itala*, *blindness*. Join all these together, and they will scarcely express the fullness of this people's wretchedness. By a long resistance to the grace and Spirit of God, their hearts had become callous, they were past feeling. By a long opposition to the light of God, they became *dark* in their understanding, were *blinded* by the deceitfulness of sin; and thus were past seeing. By a long continuance in the practice of every evil work, they were cut off from union with God, the fountain of spiritual life; and becoming dead in trespasses and sins, they were incapable of any resurrection, but through a miraculous power of God.

among you having a sheep, if it fall into a pit on the Sabbath, will not take hold of it, and lift it out? How much then is a man better than a sheep? Therefore, it is lawful to do good on the Sabbath. Then said he to the man: Stretch\* out thy hand; and, on doing so, his hand was restored sound as the other.

Then the Pharisees, full of madness, went out and held a council with the Herodians,† how they might destroy him. But when Jesus knew, he journeyed thence towards the sea. And having arrived in Galilee, the Galileans received him, having seen all that he did at Jerusalem, during the festival; for they also had attended the festival. And great multitudes followed him from Jerusalem, Judea, Idumea, Galilee, and the banks of the Jordan: likewise a vast multi-

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\* This man might have reasoned thus—"Lord, my hand is withered, how then can I stretch it out? Make it whole first, and afterward I will do as thou commandest?" This may appear reasonable, but in his case it would have been foolishness. At the command of the Lord, he made the effort, and, in making it, the cure was effected! Faith disregards apparent impossibilities, where there is a command and promise of God.

† The Herodians derived their name from Herod the Great; and were distinguished by their efforts to assimilate Judaism to the religion of pagan Rome. Herodianism and modern Hobbism agree in one leading principle, *that religion owes its sanction to the secular power; and the mandate of the sovereign is the supreme rule of the conscience.* Drusius informs us, that King Herod enticed a great number of Greeks to become his followers; and of them, and others, erected a new sect called by his name. This sect would of course magnify their patron, and their flattery gave rise to an opinion among some of the learned, both ancients and moderns, that the Herodians believed Herod to be the Messiah. Accordingly, Jerome, in his commentary on Matt. xxii. 16, says, some of the Latins, in his time, taught, that the Herodians believed in Herod as the Messiah. The Syriac version renders the word, *Herodians*, by a periphrasis, *Servants of Herod.* Hence Leusden, Fabritius, Basnage, and Carpsenius, consider the Herodians, not a sect in religion, but the followers, domestics, or soldiers of Herod. In this opinion, however, they seem to have been mistaken. Others have thought that this sect obtained its name from maintaining the lawfulness of paying tribute to the Romans; but, as Jesus taught the lawfulness of these taxes also, whilst, at the same time, he cautions his disciples against

tude from the territories of Tyre and Sidon, having heard of the wondrous things he had done, resorted to hear him, and to be cured of their diseases. Then he gave orders to his disciples, that a boat should wait for him, because of the multitudes, lest they should throng him. For having healed many, all who had grievous diseases, pressed to touch him; for a power proceeded from him, and cured all. Impure spirits also, when they saw him, fell prostrate before him, crying: Thou art the Son of God; but, having healed them, he charged them not to make him known. Thus was fulfilled the saying of Isaiah the prophet: Behold my servant whom I have chosen, my beloved in whom my soul delights; I will cause my Spirit to abide on him, and he shall give laws to the nations. He will not contend nor be clamorous; nor cause his voice to be heard in the streets. A bruised reed he shall not break, nor quench a dimly burning taper,\* until he cause righteousness† to triumph, and the nations to trust in his name.

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the heaven of the Herodians, Mark viii. 15; it follows that this opinion is also futile. Calmet and others have taught, that the Herodians were the followers of Judas of Galilee, Acts v. 37, but Hoffmann calls this opinion a *new paradox*. It appears, therefore, from a full investigation of this subject, which we cannot here give in detail, that the Herodians were a distinct sect in religion, which flourished principally in the days of the Herods; and that their *leading tenet*, against which our Lord gives the caution, was their desire of conforming the Jewish religion to the alien empire of Rome, and the interests of Herod and his successors.

\* The Greek phrase, *λινον τυφαιμεν*, signifies the expiring wick of a lamp, when the oil has been all burnt away from it, and nothing is left but a mere *snuff*, emitting smoke. Some suppose the Jewish state, as to ecclesiastical matters, is here intended, the prophecy declaring that Christ would not destroy it, but leave it to expire of itself, as it already contained the principles of its own destruction. Others have considered it as implying that great tenderness with which the blessed Jesus should treat the weak and the ignorant, whose good desires must not be stifled, but encouraged. The bruised reed may recover itself, if permitted to vegetate under the genial influence of heaven, and the life and light of the expiring lamp may be supported by the addition of fresh oil.

† The original word is *κρίσις*, judgment; but I have followed

## SECTION TWENTY-NINTH.

## ORDINATION OF THE TWELVE DISCIPLES.

Then Jesus retired to a mountain to pray, and passed that night in continue fervent prayer.\* And, on the approach of day, he called such of his disciples as he chose,† and when they came to him, he

Wakefield, in translating it righteousness. The Hebrew *mishpat*, is frequently so rendered in the Septuagint. It is used to signify not only laws, but a whole system of doctrines, Psa. xix. 19; cxix. 30, 39; Isa. lviii. 2. With similar latitude is the Hebrew *zidekah*, and the Greek *δικαιοσύνη*, used in the Scriptures of the Old and New Testament; compare Matt. iii. 15; vi. 1, 33. A Greek poet has said, *δικαιοσύνη*, is a comprehensive name for every virtue.—Hence, I conclude, that the original word, in this passage, means the Gospel, which, when rendered triumphant, will not only produce every blessing and virtue, but magnify the grace, and exalt the honour of God in the glorification of all that obey him.

\* This passage has occasioned great perplexity to interpreters. It is certain the common translation, *prayer to God*, is a violation of all sober rules of grammar and philology. Dr. Campbell observes, that the common signification of *προσεύχη*, is indeed prayer, but the term is always, in the New Testament, construed with the preposition *προς*, before the object addressed; see Acts xii. 5; Rom. x. 1; xv. 30; Heb. v. 7. And when the term is followed by the genitive of a word, denoting a person, it is invariably the person praying, not the person prayed to; see James v. 16; Rev. v. 8; viii. 5.—Though the words occur in the Septuagint, and in the New Testament, times without number, the genitive is not, in a single instance, employed to denote the being to whom supplication is made. Such a mode of interpreting would be subversive of the analogy of the language. The only way of avoiding this error here is, by assigning another meaning to the original word, and translating it a house, or place of prayer, an oratory. That there is undoubted authority for this meaning of the word, is shown by the examples produced by Wetstein from Philo, Josephus, and others. Luke uses it again in the same sense, Acts xvi. 13, 16. Had the Doctor reflected for a moment on the Hebrew idioms and terms of expression, which occur so frequently in the New Testament, he would have recollected the Jewish method of forming a superlative, by adding the name of God. Hence the meaning of the Greek phrase, is that given in the translation, *incessant fervent prayer*.

† Hitherto Jesus had been accompanied in an irregular manner, as we may say, by all persons promiscuously, who had most leisure, and who were most struck with his miracles and discourses: and per-

ordained twelve to abide with him, whom he *afterwards* constituted apostles, and sent forth to preach, possessing the power of healing diseases, and casting out demons. Now the names of the twelve\* were Simon, whom he surnamed Peter, and Andrew his brother; James son of Zebedee, and John his brother, whom he surnamed Boanerges, sons of thunder; Philip and Bartholomew; Thomas and Matthew the publican; James son of Alphaeus, and Judas surnamed Thaddeus; Simon the Canaanite, called Zelotes, and Judas, who became a traitor.

And coming down with them, he stood in the plain, surrounded by a crowd of disciples, and a vast multitude; and, lifting his eyes towards his disciples, he

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haps few persons attended him constantly. But, from this time, directed no doubt by infinite wisdom, he proceeded to the choice of twelve constant companions; persons who, being with him at all times, as of his family, might have an opportunity of knowing him thoroughly, and of observing his whole conduct; so that, without any supernatural assistance, they might be witnesses of his life, doctrine, miracles, death, and resurrection, to that and every future age, and no reasonable doubt might remain concerning them. That this was the reason of the appointment of these twelve, we may infer from what preceded the choice of another apostle, to succeed Judas, Acts i. 21. It appears, however, from this passage, that though twelve persons only were expressly appointed for this purpose, many others were sufficiently, if not equally qualified for the office of apostles, since others besides the twelve had attended Jesus almost as much. That this measure, of the appointment of the twelve apostles, was taken with the greatest deliberation, and under a divine direction, may appear from what Luke says of Jesus spending the preceding night in prayer.

\* These twelve apostles are, in all the Evangelists, mentioned in the same order, beginning with Peter; who, without any particular designation, seems to have taken the lead among them, both before and after the resurrection of Jesus. Judas is always mentioned the last in the catalogue of apostles, as, no doubt, the least worthy of the character. It is evident that Jesus knew from the beginning what his real character was, and what part he would act. But, notwithstanding this, there was the greatest wisdom in the appointment of him, as it might be depended upon, that if he had been conscious of any imposture in the conduct of Jesus, he would have revealed it, rather than have destroyed himself by anguish of mind; when, by the temptation of a bribe, he had been induced to betray him.



said : Spiritually happy ye poor ; for the kingdom of God is yours. Happy ye that mourn now ; for ye shall be consoled. Happy ye meek ; for ye shall inherit the land. Happy ye who hunger now, and thirst for righteousness ; for ye shall be satisfied. Happy the merciful ; for they shall obtain mercy. Happy the pure in heart ; for they shall see God.\* Happy the peacemakers ; for they shall be called sons of God. Happy they who are persecuted on account of righteousness ; for the kingdom of the highest heaven is theirs. Happy shall ye be, when men shall hate and persecute you, and exclude you from their society, reviling you, and accusing you of every evil thing for the Son of man's sake. Rejoice on that day, and be exceedingly glad ; for great is your reward† in the highest heaven : for in like manner their fathers persecuted the prophets, who came before you.

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\* To see God is a Hebraism implying to enjoy God and his salvation. See John iii. 3, and 36. This phrase was used by both Jews and Heathens to signify a state of blessedness. Hence Virgil says :

*Ille Deum vitam, adspiciet, divisque videbit  
Permistos, herous, et ipse videbitur illis.*

† Reward in heaven, Matt. v. 12.—Treasure in heaven, Matt. vi. 20.—Recompensed at the resurrection of the just, Luke xiv. 14.—A crown of righteousness which the righteous Judge will give me at my departure, and also to all that love his appearance, 2 Tim. iv. 8.—An unperishable inheritance reserved in heaven for you, 1 Peter i. 4.—The trial of your faith will be found to honour and glory, at the appearance of Christ, 1 Peter i. 4. 7.—We strive to obtain an incorruptible crown, 1 Cor. ix. 25.—If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19.—Our light affliction works for us a far exceeding eternal weight of glory, 2 Cor. iv. 17.—Eye has not seen, nor ear heard, nor the heart of man conceived what God has prepared for them that love him, 1 Cor. ii. 9.

What mean these and many similar passages of Scripture? Do they encourage a grovelling mercenary spirit in the minds of the virtuous? Or, do they mean no more than, that the righteous are more happy in their minds, while they are suffering and striving for the honour of Christ? Alas! What perversion of Scripture, and what blindness in Sectarianism! Nothing less can be meant, than the ex-

But alas !\* for you that are rich ; for ye are receiving your consolation. Alas ! for you that are filled ; for ye shall hunger. Alas ! ye, that laugh now, shall mourn and weep. Alas ! when men shall speak well of you ; for so did their fathers of the false prophets.

tension of the rewards of virtue and piety to all worlds. Nor can any thing less than bigotry induce a man to say or think that those rewards are common to all, seeing that they are exclusively the portion of the righteous, in which the infidel, the hypocrite, and the ungodly have no part. The crown belongs to them who strive for it, and love the appearance of Christ.—The treasure in heaven belongs alone to those who have laid up their treasure there.—The great things God has prepared, are only for those who love him.—Let no man therefore be deceived ; for what he sows that shall he reap.—They, therefore, make sad the heart of God's people, who rashly deny them the hope which God has set before them, and by which, even the Master of Christians himself was induced to suffer the shameful death of the Cross. Let the Christian rejoice, therefore, to run the race set before him. The prize is sure. Those who would pretend to exalt the grace of God, by the subversion of all distinction in another world, *may strengthen the hands of the wicked, and make the hearts of the righteous sad*, but let them beware lest they be found the least in the kingdom of God and Christ, on account of their unhallowed attempt to destroy the greatest motives to virtue, which the God of love has revealed to man, in those Scriptures, which are profitable for reproof and instruction in righteousness, 2 Tim. iii. 16.

\* I have followed Wakefield, in translating *ouas alas*, and not *woe*, as in most versions. Grotius says, it is a word of lamentation and not of anger. The Jewish Legislator, appointed a public proclamation of blessings for the virtuous, and maledictions against those who kept not the law, Deut. xi. 29, and xxvii. 12, 13—xviii. 9. But the Institutor of the Christian religion, softens *malediction* into *commiseration*, and laments the folly and misery of erring man. This is manifest from the construction of the Greek ; there being no change from the *indicative* to the *optative* or *imperative* mode of the verb, as should have been, had imprecation or malediction been intended. Besides, the phrase is often used when no imprecation can be designed. See Matt. xxiv. 9 ; Luke xxiii. 29 ; 1 Cor. ix. 16. Nor can the mere circumstances of being *rich, full, joyful, or popular*, induce execration, with the least show of justice, any more than those of being *poor, hungry, sorrowful, or despised*, can entitle a man to the benediction of heaven. The truth is, that no circumstance in which any man can be placed will profit him, unless it occasion the peaceful fruits of righteousness, nor be injurious to him, unless it estrange his heart from God, or lead to impiety.

Ye are the salt of the earth; but if this salt become insipid,\* how shall its savour be restored? It is henceforth good for nothing, but to be cast away and trodden under foot of men. Salt is good. Have salt in yourselves, and be at peace one with another: for as every sacrifice† is seasoned with salt, so every one of you should be salted for the fire.

Ye are the light of the world.‡ A city built on a hill cannot be concealed: nor do men light a lamp and place it under a bushel or couch, but on a stand, that it may give light to all that are in the house. So let your light shine before men, that seeing your good works, they may glorify your Father, who is in the

\* That this is possible in Judea we have the testimony of Maundrel, who speaking of the *valley of salt*, says; "I broke a piece of that part which was exposed to the air, sun, and rain; but though it had the sparks and particles of salt, yet it had entirely lost its savour." Here Dr. Clarke well observes: A preacher may have the sparks and glittering particles of true wisdom, without its unction or comfort; only the soul that is in union with Christ by the Holy Spirit can preserve its savour." Ministers, like salt, should preserve the world from putrefaction.

† The learned Schootgen has favoured the world with an excellent treatise on this difficult passage. It was the peculiar characteristic of our Lord's instructions, to draw his illustrations from the common objects, which were either familiar or present to his hearers. As the people were familiarly acquainted with every custom connected with the temple service, an allusion to any part of it would be readily understood. Now there was a bitumenous salt used in Judea, obtained from the Asphaltite Lake; and which having a fragrant odour, was strewn in great quantities over the Sacrifices, to prevent inconvenience from the smell of the burning flesh, and to quicken the action of the fire, that the Sacrifices might be more quickly consumed. Great quantities of this bitumenous preparation lay in its appointed place in the temple, and was easily damaged. The virtue of the salt was soon lost by exposure to the effects of the sun and air, and it was then sprinkled over the pavement of the temple, to prevent the feet of the priests from slipping, during the performance of the service.—Schoetgen. *Horae Hebraicae*, Vol. 1. p. 20.

‡ *Light of the world*, was a title given by the Jews to their most distinguished Rabbins. Christ applies it here to his disciples, whom he now set apart to take place of the Jewish teachers. As the *lights of the world*, they were designed to lead men out of the ways of ignorance and vice into the paths of truth and holiness. Like the

highest heaven.\* For there is nothing hid, which will not come to light; nor any thing concealed, which shall not be known, and brought to view. The eye is the lamp of the body: if therefore the eye be sound, the whole body will be enlightened; but if the eye be disordered, the whole body will be in darkness. Consider, therefore, whether the light in you be darkness. If the light in you become darkness,† how great that darkness! But if the body be enlightened, without any dark part, it will be enlightened as when a lamp gives you light by its blaze.

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sun in the firmament, and the lamp on the stand, every minister of Jesus should diffuse the light of divine knowledge, and the warmth of celestial fire, on all that surround him, or enter the circle of his acquaintance.

\* I have translated *שָׁמַיִם*, the highest Heaven, agreeably to the Hebrew idiom of using a plural instead of a superlative, or to express majesty and excellence. The Jews reckoned *three* heavens. 1 The air, Matt. vi. 26; Luke ix. 54.—2 The firmament, Mark xiii. 25, 31; Luke xxi. 26; and Job. xi. 12.—3 The *third* heaven, or heaven of heavens, supposed to be the residence of the Deity, or throne of God, frequently called *Heavens*, in the plural by way of eminence, 2 Cor. xii. 2; 1 Kings vii. 27; 2 Chron. ii. 6, and vi. 18.

† Light in man may be regarded as his learning, or moral sense: and in both acceptations, the light may become darkness. A false education, corrupt religious opinions, or a depraved conscience is like midnight darkness to the soul. Many vainly imagine, that conscience is a sure and safe guide; and some so grossly mistake, as to attribute man's accountability to the law of his understanding, but nothing can be more certain, than the utter fallacy of such opinions. No man knows of right or wrong, but as he has learned the character of his God: and all that he can learn with certainty, on this momentous subject, is derived from revelation. Before, therefore, man's understanding or conscience can be admitted as a standard of moral rectitude, we must be perfectly assured, that the law of the understanding is an exact transcript of the revealed law of God, and that conscience is a perfect re-echo of the Christian morality, taught by the blessed Jesus. But how rare is this perfection of the understanding and conscience! and what vast multitudes have their understanding and conscience perverted by the darkness of a false science, the gloom of a corrupt theology, or the pravity of sinful habits. Let all men, therefore, search and try their ways; looking to the Father of Lights, and in the fervent prayer of a devoted mind, beseech him to lighten their darkness, heal the moral diseases of their

Then he uttered a forcible sentence : Can the blind lead the blind ? Shall not both fall into a ditch ? The disciple is not above his teacher ; but every finished scholar will be like his master. Give not that which is sacred to dogs, nor cast your pearls before swine, lest having trampled them under their feet, they turn and tear you.\*

Amass† not treasure for yourselves on earth, where moth and rust consume, and thieves break through

soul, and lift on them the light of his countenance, that by his light and influence, they may be transformed into his image, and reflect his holiness.

"In my apprehension, says Dr. Campbell, our Lord's argument stands thus : "The eye is the lamp of the body ; from it all the other members derive their light. Now if that which is the light of the body be darkened, how miserable will be the state of the body ? how great will be the darkness of those members which have no light of their own, but depend entirely on the eye ?" And to show that this applies equally in the figurative or moral, as well as in the literal sense : "If the conscience, that mental light which God has given to man for regulating his moral conduct, be itself vitiated ; what will be the state of the appetites and passions, which are naturally blind and precipitate ?" Or to take the thing in another view : You, my disciples, I have called the light of the world, because destined for instructors and guides to the rest of mankind ; but if ye should come, through ignorance and absurd prejudices, to mistake evil for good, and good for evil, how dark and wretched will be the condition of those who depend on the instructions they receive from you, for their guidance and direction ?"

\* The import of this passage seems to be, a prohibition of a common abuse of holy things. As it would have been irreverent and profane to have cast the sacrifices to dogs or swine, so is it also an abuse of the sacred institutions of religion, and the promises and consolations of God's blessed word, to dispense them to those who have no hunger or thirst for righteousness, nor no higher views of heaven, than the satisfying of their sensual appetites, and the gratification of base desire. Solomon says : A word fitly spoken is like apples of gold in pictures of silver, Prov. xxv. 11 ; and Jesus said : The Lord God has given me the tongue of the learned, that I should know how to speak a word in season to the weary. Isa.—l. 4.

† *Amass not treasure on earth—but lay up for yourselves treasure in heaven.* This advice of the Saviour is to be understood agreeably to the Hebrew idiom, which oft employs a negative instead of a comparative ; thus Prov. viii. 10, Receive my instruction and not silver. Matt. ix. 13, I will have mercy and not sacrifice. In these

and steal. But sell your possessions, and give alms. Provide for yourselves purses that will not wear; and lay up for yourselves an inexhaustible treasure in heaven, where no thieves approach to steal, nor is any thing spoiled by worms; for where your treasure is, there will your hearts be also. No man can serve two masters: for either he will hate the one and love the other; or he will wait on the one and neglect the other. Ye cannot serve God and riches. Therefore I say to you: Be not anxious\* for your life, what ye shall eat; nor for your body what ye shall wear. Is not life better than food, and the body than raiment. Observe the fowls of heaven; they sow not, neither do they reap and gather into barns; yet your heavenly Father feeds them. Are ye not better than they? Which of you by anxious thought, can add to his life a single day? And if you cannot do that which is least, why be anxious about the rest? And why

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and similar expressions, the import of the negative *not* is *rather than*—Mercy rather than sacrifice. Now, if we transpose the advice of our Master to his disciples, it will read thus: Lay up treasure in heaven *not* (rather than) on earth. But the instructions contained in this section, receive peculiar force and pertinence, when regarded as a solemn charge or ordination Sermon, pronounced by the Great Bishop of the Christian Church, on the separation of twelve of his disciples for the sacred work of the ministry. Wretched is the condition of that Pastor, who seeks the *fleece*, not the *stock*: and sordid the soul of the Minister, who seeks a place in the sacred desk, as the means of honour or emolument. If any man would follow Christ, as a teacher of religion, let him take up his cross daily, and follow his Master, by consecrating his soul and body, time and talents, to the service of his God, being anxious about nothing. Wherever the Lord sends him, the hearts of the people will be opened to receive him, and to minister to his necessities.

\* The original word is derived from the phrase *μεριζειν τον νοον*, to divide or distract the mind. Such anxious and distracting care, is forbidden by our Lord, because it is alike destructive to religious duty and human happiness. The double minded man is unstable in all his ways. Hence, an English writer has well said: Like a man to double business bound, I stand and pause where I shall first begin, and both neglect. Also a Latin Poet;

'Tot me impediunt curæ, quæ meum animum diversa trahunt'.

are ye anxiously concerned about raiment? consider the lilies\* of the field, how they grow. They toil not, neither do they spin: yet Solomon in all his glory, was not arrayed like one of these. Therefore if God so adorn the herbage, which may be in the field to-day and the morrow, be cast into the oven,† how much more you, O ye of little faith? Therefore, inquire not anxiously like the heathen, What shall we eat? What shall we drink? Or with what shall we be clothed? For your heavenly Father knows that ye need all these things. But seek first the kingdom of heaven and its righteousness;‡ and all these things shall be superadded to you. Be ye not therefore, anxious about the morrow; for the morrow will bring its own concerns. Sufficient for each day is its own trouble.¶

Fear not little flock, for it is your Father's good

\* *Consider those lilies.* Allowing what may be, at least, generally admitted with safety, that our Master drew his illustrations from present and familiar objects, his reference to the *lilies* and the *herbage*, at that day in the field, will fix the time of this discourse to that period assigned to it, by the Chronological arrangement adopted in this Harmony: namely in May A. D. 31, between the feasts of the Passover and Pentecost.

† The inhabitants of the East make use of dry stubble, straw, or withered herbs, to heat their ovens.—*Harmer's Observations.*

‡ The kingdom of Heaven and its righteousness, imply the reign or kingdom of Christ, and the pure and perfect system of morality and religion taught by the founder of the Christian Church or kingdom. Micah defines the *righteousness of the Lord to be what the Lord requires*, Micah vi. 5, 8. . Paul contrasts the righteousness of God with that which the Jews sought to establish, Rom. iii. 21, and x. 3. This righteousness of their own was what they had adopted as a moral system consisting of numerous rites and ceremonies, founded, in part, on the letter of the Law, but, more fully, on their own traditions. Oh! Let the reign of Christ or heaven triumph in the human soul, Let all the powers and affections of man be subject to the dictates of this holy religion, and all heaven is bound to make the man happy and provide for his exigencies. Eternal truth shall be maintained in that blessed declaration: They that seek the Lord shall not want any good. Ps. xxxiv. 10.

¶ "Sufficient for the day are the present troubles of life, and God would not have us to add to them, by any unreasonable solicitude for the future."—*Samuel Clark.*

pleasure to give you the kingdom. Not every one calling me Master,\* shall enter the kingdom of the Highest Heaven, but he who does the will of my Father, who is in the highest Heaven. Many will say to me in that day, Master, have we not taught in thy name, and in thy name cast out demons, and in thy name done many wonderful deeds? Then shall I acknoweldge to them, I never knew you! Depart from me, ye workers of iniquity. Why call ye me Master, and do not the things which I say? Therefore, whosoever hears these sayings of mine and does them, I will compare him to a prudent man, who building an house, dug deep and laid the foundation on a rock: and the rains descended, and the floods arose, the winds blew, and the streams beat vehemently on that house, but it felt not, nor was it shaken; for it was founded on a rock. But whosoever hears these my words and does them not, shall be compared to a foolish man who built his house on the sand without a foundation: and the rains descended, and the floods came, and the winds blew, and the storm beat vehemently against that house, and immediately it fell, and great was its ruin.†

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\* The word Master is the most appropriate title to be used by a Jew in addressing a prophet or teacher; when heathens are speakers, the appellation Sir, is then the most suitable. The meaning of our Lord in this place is, that no man, however exalted in privilege, or endowed by gifts, or distinguished for professions, shall obtain the approbation of God, or acceptance in the kingdom of Jesus, if he be not possessed of the spirit and mind of Christ. Nothing but a meek, holy, and obedient mind, is fitted for the kingdom of Jesus.

† In Judea and all tropical countries, the rain often falls in great torrents, producing rivers which sweep away the soil from the hills; and such houses as are built of brick, imperfectly prepared, by being only dried in the sun, literally melt away before these violent rains. What a perfect picture of a nominal church, founded and built by an unskilful or unholy minister! and of all the unhallowed attempts of men, who imagine they can establish a name or accumulate wealth by unholy and crafty inventions.



## SECTION THIRTIETH.

## SERMON ON THE MOUNT.

Then Jesus beholding a great concourse of people, ascended the Mount, and sitting down,\* his disciples came to him, and resuming† his discourse, he taught them, saying :

Do not imagine that I am come to subvert‡ the law

\* This was the signal of his intention to continue his instructions ; for the Jewish teachers generally sat whilst they preached or taught the people. Accordingly the disciples resorted to their Master on perceiving his intention thus manifested by sitting down. The word *disciples*, here must not be limited to the number twelve, which he had lately selected to be his constant companions, but it must be understood as including all those who believed in Christ's divine commission, and followed him, at least occasionally, to hear his divine instructions.

† Much diversity of opinion exists among the Harmonists, concerning the chronology of the sermon on the plain and that delivered on the mount. Priestley and Clarke think there is no inconsistency in the supposition, that they are the same ; for Jesus might have stood in the plain whilst he healed the sick, and afterward retired to the mount, for the greater convenience of his hearers. Newcome, Lightfoot, Pilkington, Michaelis, Richardson, Priestley and Townsend, are agreed in considering these discourses as the same, notwithstanding some diversity in the narrative of the two Evangelists. Doddridge, Bedford, M'Knight and others maintain the contrary opinion ; believing them two distinct events. I have attempted to reconcile both parties in considering the sermon on the plain, as a part of the sermon on the mount, which immediately succeeded. The sermon on the plain I conceive to be peculiarly addressed to the disciples ; that on the mount to be adapted to a mixed audience, still keeping in view the instruction of the Pastoral office, and the characteristic features of the Christian religion. Matthew and Luke have both infringed on each other's narrative, probably on account of some inaccuracy in the memorandums, from which they compiled their history, or a lapsus memoriae of the order pursued in the discourse. This has been assumed in my efforts to restore order and connexion in the two discourses, of which no candid and intelligent Christian will venture to complain.

‡ Many visionaries have arisen in different ages of the Christian church, who, notwithstanding this solemn and plain declaration of our blessed Master, have ventured to affirm and teach that the law of Moses is abolished, merely from a supposition that it was too grievous a burden to be borne. But there never existed a stricter

and the prophets ; I come not to abrogate but to fulfil. Verily I say to you, heaven and earth may as soon pass away, as one yood or point\* pass from the law till all be accomplished. Therefore, whosoever shall violate the least of these commandments and teach men accordingly, shall be least in the kingdom of the highest heaven : but whosoever will both do and teach them, shall be great† in the kingdom of the

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system of morality delivered by God to man, than that contained in this sermon. Alas ! for those who take liberty to sin because grace abounds, and use the Christian liberty as a cloak for maliciousness. Jesus, the Wisdom of God, no doubt foresaw this disposition, and therefore on the very first step to found the new dispensation, he takes occasion to caution his followers against such a grievous deception, and thereby disperse the evil surmises of his Jewish hearers.

\* The yood is the smallest letter in the Hebrew alphabet, and a point is either a vowel point in Hebrew, or one of those points used to distinguish certain letters, such as *resh* and *daleth*, *he* and *cheth*, which have a great resemblance to each other. Capellus in *Arcano Punct.* and several other writers, have largely discussed this passage, in the controversy about the authority of the Hebrew vowel points. The opinion that these points existed in the time of Christ, and that the allusion is here made to them, is as probable as any other view of the subject. Our Lord's meaning, however, cannot be mistaken. Not even a particle of that holy law of the Lord given to man through Moses and the Prophets, shall fail to be accomplished, nor suffer abrogation by any subsequent communication from the same unchangeable God. Those writers who are so much addicted to expatiate on the dissimilarity of the law of Moses and Christ, as to continually diffuse the sentiment, that the former has been supplanted by the latter, cannot have reflected on the support they give to the enemies of Revelation, who have always urged this supposed disagreement, as an argument against the doctrine which assigns their origin to the same unchangeable Jehovah.

† Here, as well as in many other passages of the New Testament, the doctrine of diversity of rank and degrees in spiritual attainments and happiness in the future kingdom of God, is clearly indicated. When the mother of John and James entreated Christ to give the chief rank in his kingdom to her two sons, Jesus did not inform her that no such distinction would there subsist ; on the contrary, the opinion being admitted, Christ assures her and all others, that elevation in rank is not by grace, nor attainable by favour, but destined by eternal justice for those alone, who have qualified themselves to be the righteous recipients of so great rewards. Matt. xx. 23 ; and Mark x. 37, 40.

highest heaven. For I say to you : Except your righteousness\* exceed that of the Scribes and Pharisees, ye shall in nowise enter the kingdom of the highest heaven.

Ye have heard what was said to the ancients : Thou shalt do no murder, and whosoever shall commit murder, shall be liable to the sentence of the Judges. But I tell you : Whosoever shall be unjustly angry with his brother, shall be accountable to the Judges ; and whosoever shall call his brother vile man, shall be exposed to the sentence of the Sanhedrim ; but whosoever shall say apostate wretch, shall be held a bond slave in the fiery Gehenna.† Therefore, if

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\* The Pharisees affirmed that only the *outward action* was commanded or forbidden in the law, and interpreted all its precepts accordingly. On this principle, they boasted of having performed every thing that was required of them. Nay, they were so arrogant as to think they could do even more than was required. This pernicious morality, destructive of all virtue, Jesus loudly condemned, as was fit, in the beginning of his ministry.—*M'Knight.*

Hence we see that all that devotedness of soul, and purity of intention, which constitute the very foundation of the Christian morality, were utterly disregarded by the Pharisees, as making no part of their moral system.

† For the illustration of this obscure passage, which has long puzzled the Commentators and spread terror in the ranks of the superstitious, there appears nothing more needed, than to simply state the facts to which our Lord alludes. Here are three degrees of crime mentioned, and three degrees of punishment respectively annexed to each, proportionate to the powers invested in the three courts of Judicature, held among the Jews. The crimes are ; 1, causeless anger ; 2, anger accompanied with expressions of insult and contempt ; 3, hatred and detestation accompanied with execration. The two first are threatened with temporal punishment, or the animadversions of the Jewish tribunals ; and it is highly analogous to our Master's reasoning, that the punishment annexed to the last, should be also temporal, seeing the crime was the same in nature, as the second, though somewhat aggravated. On the contrary, to suppose with many commentators, that for the little difference of saying *fool* instead of *simpleton*, our Lord should pass from such a sentence as a Jewish court could pronounce, to the awful doom of eternal punishment in hell-fire, is what cannot be reconciled to any rational rule of faith, or known measure of justice. This opinion will be found untenable from attention to the construction of the Greek,

ye bring your gift to the altar,\* and there remember that your brother has a complaint against you, leave your gift before the altar and go; be reconciled first to your brother, then returning, present your gift. Agree quickly with your plaintiff while you are in the way with him, lest the plaintiff deliver you to the judge, and the judge consign you to the officer, and ye be cast into prison. Verily I say to you : ye can in nowise be released till ye have paid the last farthing.†

In the former instances, the construction is *προξος τῆς ἐπιτίμης*—*to punishment*, but in the third, it is *ἐν τῷ πυρὶ* implying that the person should be *held a bond slave*, in Gehenna. Now as Gehenna or Gihinnom, was a valley in the vicinity of Jerusalem, appointed by Josiah to be the desecrated spot for the deposit and combustion of the dead carcasses, and offal of animals, and other filth of the city, we must necessarily infer, that a great number of persons must be continually employed in carrying all kinds of filth of the city, and offal of the sacrifices into this valley, and in supplying fuel and attending to the fires. This employment must have been the most degrading, in the estimation of a Jew, to which any human being could be devoted ; and if we admit, that in the days of Christ, the power of life and death was taken from the Jews by the Romans, as appears from their acknowledgment to Pilate : *It is not lawful for us to put any man to death*, John xviii. 31, it will follow that sentence to the slavery of Gehenna was the deepest degradation to which they could consign their convicts. As it was not therefore in the power of the Jewish court, to hang, stone, or burn, the punishments were whipping, the stocks, and slavery, and these and similar punishments were all that Christ either meant or implied in this passage. See the commentaries of Hewlett and Townsend, and my Systematical Theology.

\* The Scribes and Pharisees taught that the gifts and sacrifices that were brought for the temple service, were, of themselves, sufficient to expiate all offenses which were not to be punished by the judges, and that without amendment of life. Therefore Christ teaches, in opposition to them, that no sacrifice or other worship can be acceptable without justice and charity.—*Whitby*.

In the doctrine of the scribes and Pharisees, provision had been made for pecuniary damages only, and bare restitution, which might be done without a charitable mind or brotherly heart, but our Lord urges reconciliation of mind, for till the duty of forgiveness be discharged by ourselves, God will accept no sacrifices or services at our hand.—*Lightfoot*.

† The opinion adopted in the above note, seems confirmed by this passage ; for Christ has evidently the same subject in view : yet

Ye have heard that it was said : Thou shalt not commit adultery. But I say to you, Whosoever looks on a married woman to cherish impure desire, has already committed adultery with her in his heart. Therefore, if even your right eye\* lead you to sin, put it out and cast it from you ; for it is more profitable for you to lose one member than that your whole body be cast into Gehenna. And if the right hand ensnare you, cut it off and cast it away ; it is better to lose one member than that the whole body be cast into Gehenna.

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he speaks of no higher punishment than imprisonment. Dr. Clarke says, those who make God the adversary, Christ the judge, death the officer, and hell the prison, abuse the passage and dishonour God. He is also offended at those who would argue the doctrine of purgatory or *Universal Restoration* from the payment of the debt in prison, even to the last farthing. Be it so. But, any man has as good a right, and as high authority to support the doctrine of purgatory, or universal restoration from this passage of scripture, as any other man has to draw from it the doctrine of hell or endless misery. The truth is, the passage says nothing favourable to either the one or the other scheme ; for it has no reference whatever to the affairs of another world.

\* The meaning is, that it is better for a man to restrain and mortify the strongest and most impetuous passion of his nature than endanger life and character by its indulgence. The sin of adultery was uniformly punished with death among the Jews, Levit. xx. 10 ; Deut. xxii. 22. In many cases, the sentence was executed by stoning to death in Gehenna. This was done in the following order. The first or chief witness, led the guilty hound to an eminence, and cast him down on a great stone at the bottom. The second witness stood prepared with another great stone to cast down on his breast. If he still lived, the spectators rushed towards him and stoned him till he died. Thus his body was cast into Gehenna. But in many instances adultery, as well as incest, sodomy, and bestiality, was punished by burning to death in Gehenna. Hence our Lord wisely and justly observed, that it was better to lose even a right eye, or hand, meaning merely the mortification of the most ardent desire, than to suffer the destruction of the whole body in Gehenna. Moreover, lest any should think his religion would afford a greater liberty for licentiousness, than the law of Moses, he cautiously warned them, that even the fostering of impure desire, in the manner described in the text, should be accounted equal, in turpitude, to the sin forbidden by the letter of the law.

It has also been said : If a man desire to put away his wife, let him give her a writing of separation.\* But I say to you : Whosoever shall put away his wife, except for adultery, causes her to become an adulteress ; and whosoever marries her that has been divorced, becomes an adulterer.

\* The following is the copy of a bill of divorce as taken from Lightfoot : " On the day of the week N, of the month N, of the year of the world's creation N, according to the computation by which we are wont to reckon, in the province of N, I, A. B., the son of A. B., and by what name soever I am called, of the city of N, with the greatest consent of my mind, and without any compulsion urging me, have put away, dismissed, and expelled thee ; thee, I say, C. D., the daughter of C. D., by what name soever thou art called, of the city of N, who heretofore wert my wife ; but now I have dismissed thee ; thee, I say, C. D., the daughter of C. D., by what name soever thou art called, of the city of N, so that thou art free, and in thine own power to marry whomsoever thou shalt please ; and let no man hinder thee from this day forward, even for ever. Thou art free, therefore, for any man, and let this be to thee a bill of rejection from me, letters of divorce, and a schedule of expulsion, according to the law of Moses and of Israel.

REUBEN, *the son of Jacob, witness.*

ELEAZER, *the son of Gilead, witness.*

We have a copy of a bill of the same kind in Buxtorff, and nearly in the same words ; it is therefore needless to transcribe it, but I may add the several formalities with which it was delivered. Bills of divorce were given either privately or publicly. When given privately, the bill was sealed with the husband's seal, and was delivered before two witnesses into the hand of the wife, either by himself or by some person deputed by him, or the wife might depute some person to receive it ; and when dismissed she might, if she pleased, carry the bill to the sanhedrim to be enrolled for preservation, as an evidence of the transaction. But when the divorce was public, the steps were more numerous ; for they chose first some private place to which the Rabbi, who conducted the business, resorted together with two other Rabbins, called at the expense of the pursuer as arbiters, the scribe who wrote the bill, and two witnesses, who saw it written, and were to witness the delivery. If these were satisfied that there were legal grounds for divorce, then they, together with the husband and wife, went to the door of the synagogue, where, after morning prayers, the presiding Rabbi thus addressed the husband : Art thou N. about to deliver this bill of divorce of thy own free will ?—Yes.—Perhaps thou hast bound thyself by some oath or vow to give it her ?—No.—If thou art bound by any oath, vow, or

Again ye have heard that it was said to the ancients : Thou shalt not forswear thyself, but thou shalt perform to the Lord thy vows. But I tell you : Swear not at all ; neither by heaven, for it is God's throne ; nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the great king. Neither shall ye swear by the head, for ye cannot make one hair white or black. But let your word yes, be yes ; and your no be no : for whatsoever exceeds these, comes from evil.

anathema, I absolve thee.—I never made any thing of the kind.—Perhaps thou hast received something for this libel : if it repent thee, revoke it, and I will find a remedy.—I received nothing. I do not repent.—Didst thou ever say any thing which might affect this libel, and render it void ? No.—After these questions, the presiding Rabbi, having read the bill, turned to the scribe who wrote it, and said, Thou scribe, didst thou write this writing ?—Yes.—Didst thou write it at the instance of the husband and the wife ?—Yes.—Did the husband say this to thee before witnesses ?—Yes.—Dost thou acknowledge this to be the same copy that was written by thee ?—Yes.—Then, turning to the two witnesses, he asked each of them, separately, concerning their signatures : which things being done, he turned to the wife and asked her, if she would accept the bill of divorce willingly ? To which, if she assented, he then desired her to stretch out her hands, he himself delivering the writing to the husband, in order to be given to her, in the following words : “ Behold the bill of thy divorce. Receive this bill of thy divorce. By this be thou divorced from me, and free to give thyself to any other.” The witnesses before-mentioned were desired to notice particularly this part of the transaction, that if there should be occasion they might give their evidence : the writing was again delivered to the Rabbi, who read it aloud in the hearing of the people who had come out of the synagogue, and he then addressed them in the following words : “ Behold Rabbi M. and Rabbi N. (meaning the two arbiters) and the others, who are citizens of N, have discerned, under the pain of anathema, and I also discern, that none henceforth come forward to object to this bill of divorce, unless it be at present, when they may come forth and declare.” If none objected, the judgment was final, and the Rabbi who presided gave the libel a tear in the form of a cross, which was called “ the rent of the house of judgment ;” kept it in his possession for the divorced wife's interest ; enjoined her not to marry for three months, that it might be seen whether she was with child, and then dismissed the parties.

Such was the divorce when the husband was the complainer ; but the wife might sue as well as the husband, if she thought herself

Ye have heard that it was said : An eye for an eye and a tooth for a tooth. But I say to you : Revenge\* not an injury ; but to him that smites you on the right cheek turn the other also : and suffer him that sues you at law, for your mantle† to take your coat also. If one constrain you to go one mile, go with him two. Give to him that asks of you, and from him that would borrow of you, turn not away.

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aggrieved, and especially if she disliked the person to whom she had been espoused at early age by her parents. The following is a copy of the writing used in her case, as given by Maimonides : " In the day N, of the week N, of the year N, A. B., the daughter of C. D., came before us and said, My mother or my brethren deceived me, and wedded me, or betrothed me, when I was a young maid, to E. F., the son of E. F., but I now reveal my mind before you, that I will not have him, so that he is free, and in his own power to marry whomsoever he shall please," &c.

*Signed as the former bill of divorce.*

See Buxtorff's Synag. Judaic. cap. 40. Lightf. Heb. & Talm. Exer. Matt. v. 31.

\* The original word *antisthenai*, signifies to *oppose force to force*, to *avenge*, or *requite*, or to act according to the license afforded by the law of *talis*, to which Christ here alludes. Campbell and Clarke translate the phrase, *resist not the injurious or evil person*. And Clarke says, he is persuaded this is the meaning. Now little more need be said, than that James and Peter are completely at issue with these Commentators ; for they both command us to resist the adversary, or evil person, James v. 7, and 1 Peter v. 9 ; and the same Peter tells us : God resists the proud, 1 Peter v. 5. The original word signifies to *oppose by force*, Rom. xiii. 2, and Hesychius says it implies to *stand opposed in battle*. It also signifies to put the law in force against the offender, see Septuagint, Deut. xix. 16, 18. This is manifest from the preceding words, and also from those which follow. Tertullian says, the meaning is, that the injured should not retaliate, agreeably to Paul, Rom. xii. 17, *Recompense to no man evil for evil*.

† Dr. Clarke, on Matt. v. 40, says, *Xirow* signifies the upper garment, and *himation* the under garment : but on Luke vi. 29, he reverses the statement, and in a note from Bishop Pearce, shows that *chiton* was the tunic or vestcoat, and *himation*, the outer coat, gown or cloak. The latter statement is correct, the former, a mistake. Le Clerc on Hammond affirms, that every one who is not altogether ignorant of the Greek language, knows that *chiton* means the tunic or interior garment, and *himation*, the exterior or Pallium. From what Christ says concerning soft or delicate raiment, which he calls



Ye have heard that it was said : 'Thou shalt love thy neighbour and hate thine enemy. But I say to you : Love your enemies, do good to them that hate you, and pray for them who despitefully use and persecute you, that ye may become sons\* of your Father in the highest Heaven ; for he causes his sun to rise on evil and good, and sends rain on just and unjust. If ye love only them who love you, what reward can ye expect ? Do not even tax-gatherers and sinners in like manner ? And if ye salute your brethren only, wherein do ye excel ? Do not even the heathen in like manner ? If ye do good to them who do good to you, what thanks are due to you ? for sinners also do the same. And if ye lend to those from whom ye expect to receive, what thanks are due to you ? Even sinners lend to sinners, expecting as much in return. But by loving your enemies, doing good, and lending without mistrust, your reward shall be

*Markos*, Matt. xi. 8—10, we have reason to believe, that it was a name given to that part of the dress which might be dispensed with. Hence the Roman soldiers were called *μικροχίτωνες*, implying, that they wore only the tunic in time of war ; and the common people, who had no right to wear the toga, or gown, were called *tunicati*. Matthew represents Christ saying, " If any sue thee for thy coat, let him have thy cloak also." Luke says, " forbid not him that takes thy cloak to take thy coat also."—some say, Matthew represents the contest about what was most indispensable ; Luke about what was most valuable. But the probability is, that the words have been transposed in Matthew.

\* According to the prevailing idiom of the Jewish language, men are called sons of their ruling dispositions, or of the tendency of their conduct. Thus we read of sons of Belial, sons of perdition, sons of thunder, sons of consolation, sons of the wicked one, sons of God. The meaning here is : Men, by the exhibition of the merciful, benevolent, and impartial disposition of their heavenly Father, will attain the name of sons, and manifest the character of the God of the whole earth. Though men cannot be perfect in that absolute sense in which God is perfect, yet in their own degree and nature, they may be perfect ; when their hearts are fully set to do justly, love mercy, and walk humbly with God. He who acts as well and as merciful, as his abilities and opportunity will admit, is as perfect in kind, as angels or gods.

great, and ye shall be sons of the Most High; for he is kind to the unthankful and evil. Be ye, therefore, merciful and perfect, as your Father in the highest Heaven, is merciful and perfect.

Be careful not to perform your deeds of righteousness in the presence of men, in order to be seen by them; otherwise ye have no reward with\* your Father, who is in the highest Heaven. Therefore, when you give alms, sound not a trumpet before you as the hypocrites in the synagogues and streets, that they may have honour of men: verily I say to you: They have received their reward.† But when ye give alms, let not your left hand know what your right hand does, that your alms may be in secret; and your Father, who sees in secret, will reward you.

When ye pray, be not like the hypocrites who love to pray, standing‡ in the synagogues, and at the corners of the streets, that they may be observed by men: verily I say to you, they have their reward. But when ye pray, enter into your closet, and, having shut the door, pray to your Father, who, though unseen, sees in secret, and will reward you. But in prayer, use not tedious repetitions,|| as the heathen

\* The reward is here said to be, *απα, in the presence*, or laid up with God, not *now* in the actual possession of the person for whom it is reserved. Hence there shall be a future retribution for all the sufferings and virtuous attainments of the righteous, in the present mode of being. I have rendered *ἀποδοσιν*, which is certainly the true reading, *deeds of righteousness*; for such a latitude must be allowed to this term; and such extension of signification, it undoubtedly has, in many places, in both sacred and profane writers.

† Some would have us to believe, that all men receive their reward here, as well as the hypocrites. Such men would make the Master of Christians so bad a logician, as to make a distinction without a difference: but their opinion is extravagant, false, and pernicious. It is an excrescence of religious fanaticism, or an effervescence of sectarian zeal, which will soon evaporate.

‡ Standing was the usual attitude of the Jews, in prayer, Mark ix. 25. Luke xviii. 11, 13, but in cases of great humiliation, or earnestness, they practised kneeling, or even entire prostration. Deut. ix. 18.

|| The Battology here reprov'd, derives its name from *Battos*, a

who think they shall be accepted on account of their long prayers. Do not therefore imitate them, for your Father knows what you want before you ask. Pray ye, therefore, after this manner,

Our Father\* who art in the highest Heaven,† sanc-

sorry poet, who composed many long hymns, ill connected, and full of repetitions, and often grovelling and mean. This folly is well exposed by Æschylus, who, in one place, gives nearly a hundred verses, containing nothing but mere tautology. Thus invoking the gods, he proceeds; ω, ω, ω,—τ, τ, τ, τ, τ. Thus the priests of Baal continued crying from morning to noon: *O Baal! hear us:* and the Ephesians cried for two hours! Great is Diana of the Ephesians. I have often thought of this, when I have heard ministers pass nearly an hour in addressing complimentary names, attributes, and phrases to the Deity, without attending to the great design of prayer. How good the advice of the wise man: Let thy words be few and well ordered.

\* *Our Father, Abinu*, was an appellation of the God of Israel, common among the Jews, and frequently used by Christ. Malachi says, Have we not all one Father? chap. ii, 10—Is he not thy Father? Deut. xxxii. 6—Doubtless thou art our Father, Isa. lxiii. 16—One Father of all, of whom the whole family in heaven and earth is named, Ephes. iv. 6; and iii. 14, 15. The word *our*, says Chrysostom, is joined to Father, to teach us, that, having one common Father, we should love as brethren. The Jews, says Lightfoot, were accustomed to say: Let none pray the short prayer, meaning in the singular, for himself alone. O! what a fulness in the phrase, *our Father*; and how well adapted to inspire the true spirit of devotion. Are we fatherless here? it reminds us of an all-sufficient Father in heaven. Are we weak? he is almighty. Are we poor, using this phrase in the spirit of adoption, we look to earth, as the lower department of God's vast possessions, and, raising our eyes to the shining abodes, and starry worlds, we claim these and all God's vast domains in unbounded expanse, as ours by right, birth, and adoption; for he is the Father of our spirits, Heb. xii. 9; and we are the children of God by faith in Christ Jesus; and, if children, then heirs, heirs of God, and joint heirs with Christ, Gal. iii. 26, Rom. viii. 17.

† The phrase, *who art in heaven*, is sustained by the copies of Matthew's gospel, but unsupported by those of Luke. This phrase, however, was very common among the Jews, and if, as Beausobre affirms, Christ took the three first petitions of this prayer, from a prayer called *Kadesh*, or *The Holy*, in common use among the Jews, then we may admit, that he adopted the phrase, *who art in heaven*, from the same usage: and this seems confirmed by the frequent adoption of it, by our Lord himself, Matt. vii. 21; x. 32; xi. 25; xii. 50; xv. 13; xvi. 17; xviii. 10; xix. 35; and Luke x. 22.

tified be thy name\* ; thy reign comest ; thy will be

There is a great difficulty in understanding the omnipresence of the Deity, to which both the scriptures and philosophy invite our attention. We cannot conceive of a being possessing the power to act where it is not ; and the scriptures inform us that the heaven of heavens cannot contain God, and that whether we ascend to heaven, descend to hades, or fly to the ends of the earth, we cannot escape his presence, 1 Kings, viii. 27, and Psalm, cxxxix. 7, 8. On the other hand, heaven is uniformly described as the throne and residence of the Deity, throughout the Hebrew scriptures ; and this was also a very common opinion among the ancient philosophers, who believed God managed the affairs of the lower worlds by demons or angels. Nor is it possible for us to unite the notion of personality with essential omnipresence ; and every idea of intelligence involves the notion of personality. Woltzogenius observes, that whenever God is said to be any where but in Heaven, we are to understand it not of his *essential presence*, but of his *efficacy, operation, and omniscience*. This may be ; therefore let us adhere to the use of scripture language.

\* The name of God signifies God himself, his attributes and worship. In scripture, the name of a person is often put for the person himself, Acts i. 15, Rev. iii. 4, and xi. 13 ; also, Gen. iv. 26, Ps. lxxix. 36, and cxvi. 17, Isa. lvi. 6 ; Joel ii. 32, Zeph. iii. 9. To sanctify the name of God, is to separate him from all the idols of the nations, and worship him alone, as the only true and living God ; to separate his attributes from all imperfection of character, or ability ; to fear and love him as the only ruler of the universe, and eternal parent and benefactor of men ; to rely on his word, as true and faithful, and confide in his providence and unchanging love ; to preserve the utmost veneration for the sacred institutions of religion, and worship him with cheerfulness, reverence, and awe ; to think, speak, and act as under his immediate vigilance, and accountable to the rectitude and purity of his nature for our wilful or perverse wanderings from the dictates of his word or the holiness of his character. The prayer, therefore, implies, May God be every where known in all the perfections of his glory, may sin and imperfection of moral character be for ever destroyed, may all false worship and religion be utterly abolished, and may all intelligent beings in heart and life, honour, love, fear, and exalt the God of salvation for ever and ever.

† This is to be understood, not of the absolute kingdom of the Father, but of the Mediatorial kingdom of the Son. And as the object of this kingdom is to reconcile all men, by restoring them to purity, holiness, and happiness, we pray : May this reign of Christ come ; may it triumph in every nation, isle, tribe, and tongue in the globe earth ; may all men receive it in love, meekness, and joy, and every heart become a throne for the reconciling God ; may the ministry of reconciliation prosper and run, and be glorified, till truth be found without error, love without dissimulation, happiness

done\* on earth, as in heaven. Give us daily, the bread sufficient† for us ; and forgive us our sins, for we also‡ forgive all those who have offended us ; and

without interruption, Christianity without an objector, sin without an admirer, the heart of man without an evil or painful thought, and life immortalized in the beatitude of perfect heaven, and in the fulness and love of a redeeming God.

\* This is the perfection of holiness, when the soul, contemplating the love, wisdom, mercy, power, goodness, truth, and unchangeableness of the Deity, displayed in the formation, preservation, government, instruction, and final salvation of all intelligences, it falls into perfect and eternal acquiescence, saying with every faculty attuned to the harmony of the sound : Thy will, which is my sanctification ; thy will, which is my salvation ; thy free, benevolent, irresistible, and unerring will be done.

† The word *ἐπιούσιος*, has occasioned great perplexity to interpreters. The word is nowhere else to be found in the New Testament, in the Septuagint version, nor in any Greek author. Some think it is formed from another word signifying the *next day*, or *the morrow*, and, according to the style of the Hebrews, *the time to come*. Jerome says, he found, in a gospel of Matthew, for the use of the Nazarenes, the Hebrew word *Makar*, which signifies *the morrow*, or time to come, as in Exod. xii. 14 ; Josh. iv. 6 ; Matt. vi. 34. If this be correct, the petition runs thus : *Give us daily the bread sufficient for our subsistence, during our lives*, see Exod. xvi. 16 ; Prov. xxx. 8, and xxxi. 15 ; 2 Kings, xxv. 30 ; Job, xxxiii. 18 ; 1 Tim. vi. 6, 8 ; and James ii. 15. Wakefield conjectures the word to be formed from the junction of *ἐν* and *ὁσιος*, the bread *according to our portion of the inheritance*, Luke xv. 12, 13. And the Syriac version reads : *Give us daily the bread of our necessity*, or necessary for our subsistence. Chrysostom, Theophylact, and Basil explain the passage, such bread as being turned into the substance of our bodies, will nourish and preserve them. By bread, is implied, all the necessities of life, as appears from numerous passages of scripture ; and the petition includes all that is needful for well-being, while being endures.

‡ Scarcely can there occur a more awful thought to the mind, than the idea, which this petition inspires. Here we are taught by Jesus, to supplicate God to forgive, because we exercise forgiveness towards all who offend us ; or, as Matthew reads, to forgive us as we forgive others. Now, if we utter this request, while we maintain a single grudge or feeling of animosity to a single individual, we either mock God, or pray for our own condemnation. Let us, therefore, reflect, and if we feel ourselves so unlike the God whom we profess to adore, let us earnestly pray for his holy and gracious spirit, to purge our hearts from all envy, hatred, and malice.

lead us not into temptation, but deliver us from evil.

\* \* \* Amen.

\* The reader will expect me to give some reason for leaving out the doxology, found in most copies of Matthew's gospel, at the conclusion of the Lord's prayer. Let the following brief notice suffice. I do not reject it because Mill, Wetstein, and Griesbach, have excluded it from having a place in the sacred text. Nor am I led to think it unworthy of a place in this most excellent form; but from a comparison of the evidence on both sides, its authority becomes at least very doubtful, and I have made it a rule to admit nothing of a doubtful nature into the text of this harmony. 1, 'The doxology, consisting of these words: "*For thine is the kingdom, and the power, and the glory, for ever,*" is wanted in the Vatican, Cambridge, and many other manuscripts; 2, it is wanted in the Coptic, Arabic, Saxon and Vulgate versions; 3, it is wanted in Origen, and Cyprian in the third century, and in Cyril of Jerusalem, and Gregory Nyssen of the fourth, though these Greek fathers have professedly and particularly commented on the Lord's prayer; and it is adduced twice by Casarius, as a part of the Liturgy, but not of the scriptures; 4, it is wanted in all the Latin fathers; 5, it is totally wanted in all the copies of Luke's Gospel.

If it be asked; how did this passage obtain a place in the Syriac, Persic, Armenian, Gothic and Slavonic versions in some manuscripts, and in the comments of Chrysostom, Theophylact, Euthymius, and Isidore? I would answer, in the words of Wetstein: Supposing this to be a part of a Liturgy, usually pronounced by the priest alone, at the end of this and other prayers, (and this was a notorious fact, in the Jewish and Christian assemblies of the East,) it is easy to conceive, that transcribers of Matthew's Gospel, generally used in the East, would readily add this doxology to the prayer; but, if it were originally prescribed, by our Lord, we cannot conceive why Luke, the Evangelist, the Greek Fathers, and all the Latin churches and Fathers of the West, should have failed to follow their great Master.

† This excellent prayer stands as far above any other composition of the kind, as Jesus, its blessed author, is exalted above his fellow men. Many learned men have laboured to show, that the morality taught in this unparalleled sermon, had been long in use among the heathen; and that the phrases, which compose this prayer, were derived from the Jewish Liturgies. We could have spared these learned triflers their unneeded toil. What a eulogy would it have been, to have addressed Cicero, at the close of one of his most consummate and eloquent orations, or the apostle Paul, at the end of one of his unrivalled discourses, O, sir! your discourse we admire, but every word of it is to be found in the dictionary, and all these words we have been in the habit of using for a long time! Might not the

**Ask, and ye shall obtain ; seek, and ye shall find ; knock, and the door shall be opened to you. For whosoever asks shall obtain ; whosoever seeks shall find ; and to every one that knocks, the door shall be opened. Should any of you go to his friend at midnight and say ; Friend, lend me three loaves,**

following retort well apply ? Granted, but you never possessed the abilities of putting them together, in this manner. In propriety, conciseness, simplicity, perspicuity, arrangement, and sublime devotion, there is nothing that approaches this prayer among the productions of men ; and the most natural conclusion of a mind sufficiently qualified to judge, would be : Here is a God teaching men, how they ought to address a God. This composition, surrounded as it is, with a celestial galaxy of sparkling lights, moral sentiments, too pure for earthly origin, is sufficient to shake the pillars of infidelity, and convert its very sons into witnesses for Jesus, and the divinity of his religion.

“ As the High Priest, passing through the holy place, when he went up into the holy of holies to consult the oracle, heard the voice as of a man speaking from the mercy-seat, so in contemplating this portion of the New Testament, we seem to have passed on to the most spiritual communication of God to man. Freed from the types and shadows of the Mosaic law, and rescued from the cloudy traditions and perversions of the Pharisees, the light of the sun of truth breaks forth in all its splendour. We hear, from an infallible oracle, the utter overthrow and refutation of all the false glosses and rabbinical corruptions, which had so long perverted the spirit of the divine law. The wickedness of the nation increased, in spite of the learning of their teachers, because those teachers were corrupt, and proud, and worldly. The church of Christ was established in holiness, because its first teachers, though ignorant and rude, were disinterested, humble, and spiritual. Rites and ceremonies had usurped the place of the prayer of the heart, and the homage of a holy life ; Christ enforced the meaning of the law, and exalted devotion and virtue above vows and sacrifices, and all the observances of superstition. The priests were endeavouring to make the law worldly, the Messiah made it spiritual. They would have changed the law of God into an encouragement of the propensities of the animal or inferior nature of man ; Christ taught them that the entire conquest of this nature was required by their Father in heaven. The priests encouraged, under the appearance of strict obedience to the law, ingratitude to parents, revenge, facility of divorce, and other evils ; but our Lord has here given a code of laws to the world, obedience to which will for ever annihilate all superstitious dependence upon every other mode of aspiring to the approbation of the Almighty, than by aiming at spirituality of motive, and holiness of life.

for a friend of mine on a journey is come to see me<sup>s</sup> and I have nothing to set before him: though he within should answer: Do not disturb me, the door is locked, and I and my children are in bed; I cannot rise to serve thee: yet I tell you, if he will not rise and serve him because he is his friend, because of his importunity, he will rise and give him as much as he wants. Moreover, what father among you would give his son a stone when he asks bread? Or a serpent instead of a fish? Or a scorpion when he asks an egg? If then, ye who are evil, know to give good things to your children, how much more will your Father, in the highest Heaven, give good things and a holy spirit to them that ask him?

Moreover, when ye fast, be not like the hypocrites, of a sad countenance; for they disfigure their faces, that their fasting may be observed of men. Verily I say: they have received their reward. But when you keep a fast, anoint your head, and wash your face, that your fasting may not be observed by men, but by your Father to whom, though unseen, nothing is secret, and your Father will reward you.

Judge not, that ye be not judged; condemn not, and ye shall not be condemned: forgive and ye shall be forgiven. For as ye judge, ye shall be judged: and if ye forgive not men their offences, neither will your father forgive\* your offences. Give, and there

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\* There is a considerable similitude between some fish of the eel kind and some serpents, likewise between some stones and bread; and if we except the legs and tail, a white scorpion, according to the account of Bochart, is very like an egg. The meaning is, the parental feelings of a father would not allow him to practise such a deception on his hungry and needy son, when he preferred a request of the above nature, and shall not the God and Father of the universe, when he hears their cry, grant to his needy suppliant offspring, what they require for their subsistence and happiness?

† We are taught by the greater number of Christian preachers, that God forgives no sin. This falls nothing short of calumny on the conduct of God and the testimony of scripture. But lest the charge should appear without evidence, let it be considered, that all who



will be given to you ; good measure, pressed, and shaken, and heaped, shall be poured into your lap ; for with the same measure you give to others, ye shall receive again. Therefore, whatsoever ye would that men should do to you, do ye even\* so to them ; for this is the law and the prophets.

Why behold the splinter in your brother's eye, while ye perceive not the beam in your own ? or, how can you say ; Hold, brother, let me take out the splinter that is in thine eye, whilst ye observe not the beam in your own ? Hypocrites, first take the beam out of your own eyes, and then you shall see clearly to take the splinter† out of your brother's. Enter at the strait gate ; for wide the gate and broad the way

teach the doctrine of Christ's vicarious sufferings, in such a manner as to represent the discharge of the sinner's debt, solely on account of this vicarious payment, are clearly convicted. Likewise, all who teach, that we are fully recompensed for our moral conduct in this life, or adequately punished in the next. This latter class represent the Deity as inexorable, as he is described by the former. God have mercy on both, they know not what they do ! Should the doctrine of either party be true, the moral character of the Deity would be no longer worthy of imitation, and, instead of the scriptures speaking the language of love and forbearance, the very passage under consideration would imply : If ye punish not men for their offences, God will punish you ; and another passage, selected from the Lord's prayer, would read thus : Punish us for our sins, for we also punish every one who has offended us ! Let both classes of teachers, therefore, desist from their folly, and pray to the Lord, that the thoughts of their hearts may be forgiven.

\* If we were to act agreeably to this golden rule of morality, earth would be changed to heaven, paradise be restored, and the tabernacle of God be with men. Who loves to be defamed, defrauded, hated, or abused in character, person, or property ? Not one on earth. Then let all do to each other, according to what they wish to be done in relation to themselves.

† This is the rendering of Wakefield ; and Hosychius, says *karpophos* is a piece of wood, or splinter. The passage thus translated, seems consistent and analogous ; for there is a propriety in comparing a splinter and a beam, which appears not when a mote and a beam are contrasted. Beausobre says, the expression was proverbial, and is found in the ancient Jewish writings, to express a *small failing* contrasted with *enormous crimes*.

that leads to destruction, therefore many enter by it. But strait the gate\* and narrow the way that leads to life, and few there are who find it.

Beware of false teachers, who come to you in sheep's clothing, but inwardly are ravenous wolves. Every tree is known by its fruit. Men do not gather figs off thorns, nor grapes off a bramble. That is not a good tree, which yields bad fruit; nor is that a bad tree which yields good fruit. So every good tree yields good fruit, and every bad tree, bad fruit. A good man out of the good treasure of his heart,† brings that which is good; and a bad man out of the bad treasure of his heart, brings forth that which is bad; for out of the fulness of the heart the mouth speaks. Therefore, by their fruits ye shall know them.

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\* By this metaphorical representation, our Lord describes, in an easy and beautiful manner, the striking difference between that strict morality, he had taught, in this discourse, and the loose and formal principles taught by the Jewish doctors. By the broad way and wide gate, he represents how generally men are disposed by pride, passion, or worldly views, to follow the popular current of opinion, however erroneous, and adopt that system, which seems most calculated to favour the bent of their inclinations, while, by the narrow way, he shows what a small proportion of mankind seek the truth, and attach themselves to it, in faith and obedience, notwithstanding every difficulty arising from within, or from without. Reader, the entrance into the kingdom of Jesus, is so strait, that you can never enter, till you deposit without the gate, every unholy desire and passion of the soul, every burden of an earthly and selfish nature, and in the very act of entering, experience such a change, as will be to you the beginning of months. This gate is too strait, says Erasmus, to admit any that are swollen with the glory of this life, or elated, and lengthened out by pride, distended by luxury, or laden with the sardels of riches. None can pass but men stripped of worldly lusts, who have put off the flesh, and become, as it were, emaciated to spirits; therefore few seek to enter. These are hard things, who will hear them? May God open the ear, incline the heart, and save the soul of the reader. The broad way proved the way of destruction to the Jews, in a signal manner; it has ever been the path to ruin: while the narrow way of truth and Christian duty, is the path of life. He that believes, has life, and shall have it more abundantly.

† Our Lord has elsewhere said; Make the tree good, and the fruit shall be good also. Nothing less than a renewed heart, filled

## SECTION THIRTY-FIRST.

## A LEPER IS CLEANSED.

Now when Jesus had pronounced all these sayings, in the hearing of the people, ~~they~~ were astonished at his doctrine; and great multitudes followed him as he came down from the mount.\* But as he was about to enter into Capernaum, Lo! there met him a man, covered with leprosy,† who seeing Jesus, pros-

with divine love, can produce the fruits of righteousness, in either minister or people; but as we cannot judge the heart, we must abide by the direction of our Master. *By their fruits ye shall know them.*

\* According to the rule of Chemnitzius, and Doddridge, that when one of the Evangelists is explicit, and the others indefinite, as to the time, we ought to follow the arrangement of the former, I have preferred the order of Matthew, who places this miracle, immediately after the sermon on the Mount, whilst Jesus was on his way to Capernaum. Newcome, Lightfoot, and Townsend, place the cure of the leper after the cure of Peter's mother-in-law, whilst Christ was on a tour through Galilee; but Doddridge, M'Knight, Chemnitzius, and Priestley follow the order here adopted.

Townsend seems deeply offended at Michaelis for saying; "Mark and Luke relate this fact on a totally different occasion, because they were unacquainted with the time, and Luke even with the place where it happened." But there is no reasonable blame attached to this opinion; for Luke says, the cure of the leper happened, *when Jesus was in one of their cities*, which is a very indefinite expression, and indeed seems to indicate, that he did not know when, or where, the miracle was performed. Moreover, no leper was allowed to enter one of the cities, because of the contagious nature and uncleanness of his disease. It is altogether sufficient for the design of the miracle and our faith, to be assured that such an astonishing miracle was wrought, and that the fact was so powerfully attested. Non-essential differences will never injure the testimony of honest and adequate witnesses, unless we burden their testimony by the ill-judged weight of plenary inspiration.

† The leprosy takes its name from *λεπρος*, a *scale*, because it manifests itself, by scaly patches on the skin, of a shining reddish, livid, or white colour, which being easily detached, leave an excoriation, which discharges a watery, and often a bloody humour, till a new crustation is formed.—It is a highly contagious, loathsome, and grievously itching disease, which frequently bids defiance to even the most skilful medical practice. The Jews said of leprosy, it is the finger of God; therefore, they looked only to God for a cure, 2 Kings v. 3, 7, 27, and Matt. xi. 5. For the Scriptural account of this disease, read Levit. xiii, and xiv. Both Jews and Gentiles con-

trated\* himself, saying : Master,† if thou wilt, thou canst make me clean. Then Jesus, moved with compassion, stretched out his hand and touched‡ him,

considered leprosy an expressive emblem of sin, beginning with a spot, from a hidden infection, but soon spreading its contagion through the whole constitution, and manifesting its pollution over the whole body of man. Hence, the person was regarded as unclean, and unfit for the company of others.

\* The word, προσκυνεω, frequently translated *worship*, in the English Bible, properly signifies to prostrate oneself, as a profession of profound respect, according to the manner of the Eastern nations. Hence Luko, by far the best Grecian of the Evangelists, gives the periphrasis, *falling on his face*: and Hesychius and Phavorinus render the word by προσκυνεω, to *prostrate*, which is the word used by Luko v. 8, to express the homage of Peter. The word takes its origin from the *fawning of a dog*, and signifies the adulation, reverence, or homage of one person to another, however manifested according to the customs of the times or countries, where peculiar usages obtain. The believers in the Deity of Jesus, have endeavoured to press the use of this term into their service, as evidence that Christ received Divine worship, but this is a great mistake: and so weak evidence is calculated to bring an opinion into disrepute. The whole congregation of Israel worshipped King David, 1 Kings i. 23; Abigail bowed herself to the ground before David, 1 Sam. xxv. 23; the Amalekite fell to the earth and did him obeisance, 2 Sam. i. 5; Mephibosheth fell on his face and did him reverence; Saul bowed with his face to the ground before Samuel, 1 Sam. xxviii. 14; Obadiah fell on his face before Elijah, 1 Kings xviii. 7; and Nebuchadnezzar fell on his face before Daniel, Dan ii. 46. This opinion, therefore, of divine homage being implied in the term, should be forever abandoned.

† Another circumstance, thought to be favourable to the notion of Christ's Deity, is the compellation by which he is here, and elsewhere addressed. The word *Lord*, put so frequently into the mouths of those who address Jesus, by the English translators, has had a powerful effect in impressing a superstitious veneration which was never intended by the sacred writers. The word *Adoni* in Hebrew, *Kurios* in Greek, *Dominus* in Latin, *Monsieur* in French, and *Master* or *Sir* in English, are words wholly synonymous, and very suitable for respectful address; and in cases where the particular name of the individual is not known, the only appellation in our power; hence, the appropriate lines of Martial:

*Cum te non nossem, dominum, regemque vocabam,  
Cum bene te novi, jam mihi Priscus eris.*

‡ By the Jewish law, any person who touched a leper, was pronounced unclean. This was a prudential and advisory precept.

saying: I will; be thou cleansed; and immediately his leprosy departed. And Jesus charged him, saying: Tell no man,\* but go, show thyself to the priest, and present the offering which Moses com-

which the Master of Christians readily dispensed with, in the exercise of benevolence, as he had done, on former occasions, with the solemnity of the Sabbath: yet the same Jesus, who departed from the letter of the Jewish law, in trivial matters, strictly enjoins obedience, in matters of importance, and where moral duty was involved. Go, says he to the leper, present thine offering, according to the commandment of Moses. This single act of Christ should be sufficient to attest his claims to the divine authority of his doctrine.

\* The command of Christ to the man whom he had cleansed: *Tell no man*, has occasioned much conjecture among the Commentators. Out of a great variety of opinions, let the following suffice. 1. As the leper was forbidden social intercourse on account of his uncleanness, it is very probable that Jesus was either so far ahead of the multitude, on his way, or aside from them, as to allow the approach of the leper; and though the miracle might have been seen by many, yet it was not likely to be carried to the ears of the priests before the man should arrive himself with his offering; and if the man did not relate the manner of his being cleansed, the priest would not be prejudiced, so as to deny the reality of the cure. 2. The multitudes which attended our Lord, had now become so great, and every new miracle, adding increased attention, Christ might be unwilling to excite the jealousy of the existing government, which might have been urged to destroy him, and thereby, in some measure, defeat the ends of his mission: the instruction of mankind and the confirmation of their faith. 3. Jesus would rather leave the Jews to draw their conclusions, from the variety and importance of his miracles, the excellence of his doctrine, and the purity and benevolence of his life, than from any verbal report of his divine authority. 4. Had the proselytism of the Jews become general, they might have proclaimed him King, and thus the Gentiles, supposing it a national artifice, might have rejected him; and the existing governors, in conjunction with the Roman power, have hastened the destruction of the Jewish nation, on account of an act, which Jesus could not justify, nor the Divine providence sustain. 5. Besides these, the long train of coincidences, necessary to complete the prophetic character of the Messiah, and lay the foundation on which the mighty fabric of the Christian faith should be built, required time, and forbid too great acceptance in the world. 6. According to the parable, Luke xix. 12, Jesus must go into a far country to receive a kingdom, which the wisdom of God declined giving him, till he finished his mediatorial commission on earth and ascended up on high, Phil. ii. 7—11; Acts ii. 32—36. The season, therefore,

manded for a testimony\* to them. But departing, he began to publish many things; and the report spread abroad, so that great multitudes were continually collecting, to hear him and to be healed of their diseases. Wherefore, Jesus being no longer able to enter the city openly, continually withdrew into desert places, and prayed.†

of Christ's humiliation, designed for our instruction and example, could not admit of too great popularity, or worldly honours.

\* The testimony here intended, may admit of a twofold interpretation, 1. The testimony of the priest, that the man was cured of his leprosy, would entitle him to re-enter the city, and enjoy the blessings of social life. 2. The information communicated by the man, would be a testimony to the priests, and through them, to the people, that Jesus was the promised Messiah.

† Retirement and prayer are indispensable to the duty and happiness of man: and without them, it is impossible to maintain the divine life in the human soul. Though this passage proves that Jesus was wholly a dependant being, for otherwise, his secret prayers would have been totally inconsistent and unmeaning, yet it must be admitted by all, that if over there existed a being on earth, who could have omitted this duty with safety, that being was the anointed of Jehovah, on whom the spirit of the Almighty had been so largely poured, yet, hear it, O ye prayerless Christians! Jesus prayed *publicly, privately, and secretly*. May God strike conviction on the *hardened, dead, unfeeling, and ungrateful* hearts of men; and grant them that, without which it is impossible to live as a Christian, or enjoy the kingdom of heaven: I mean the spirit of prayer and supplication. This is the chain that binds God and the human soul together; the breath, the food of the spiritual man.

## SECTION THIRTY-SECOND.

### CURE OF THE CENTURION'S SERVANT.

Now the servant of a certain Centurion who was dear to his master, was sick of a palsy, and about to die; and the Centurion being informed of Jesus, sent\* elders of the Jews to entreat him to come and heal his servant. These coming to Jesus, earnestly besought him, saying: He is worthy of this favour; for he loves our nation, and he built our synagogue.

Jesus said : I will go and heal him. But when he was not far from the house, the Centurion sent friends to him, saying : Master, trouble not thyself ; for I am not worthy that thou shouldst come under my roof ; nor did I esteem myself worthy to come into thy presence ; only speak, and my servant shall be healed by the word.\* For even I, who am under the authority of others, having soldiers under me, say to one, Go, and he goes ; to another, Come, and he comes ; and to my servant, Do this, and he does it. Jesus hearing these sayings, admired him ; and turning, said to the multitude who followed, I assure you, I have not found so great faith, even in Israel. Then Jesus said ; Go, be it done for him† according to his faith. And the messengers returned to the house, and found the servant well.

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\* The reading here adopted is that of Griesbach, supported by almost every copy of Luke's Gospel, and the best copies of Matthew's ; consequently the reading of the English Bible here, is either unmeaning or unsupported.

Here is one of the brightest examples of humble vital faith, found in the whole volume of the sacred records. This Centurion, as the name implies, was a Roman soldier, having the command of a hundred men ; and though only a proselyte of the gate, this narrative bespeaks him fuller of faith and good works, than any of the Pharisees, who boasted of their membership, in the strictest sect of that people, who were called by the name of Israel's God. I, says he, am also like you, a man under the direction of another, but possessing full influence over those subjected to my control, can speak and it is done : so, thou who art subject to the God of heaven, yet holding, by his delegation, power and authority to demand obedience from all terrene existences, canst as easily, by a single word, heal the diseased, and control the powers of nature. In all probability, he had been informed by the inhabitants of the city, how Jesus spoke, and the wind and sea obeyed ; and he drew the like conclusion concerning his power over diseases, of which Capernaum had witnessed already some remarkable instances.

† I have here changed the address, from the second person to the third, for the sake of preserving strict uniformity in the narrative. Some have doubted whether the account of the Centurion's servant related by Matthew and Luke, with some difference, refer to the same person. The chief objection is : Matthew's centurion, comes in person to Jesus, but Luke's sends the Elders of the Jews.

## SECTION THIRTY-THIRD.

## MISSION OF THE TWELVE.

And they went into a house, but the multitude crowded together so fast, that they were unable to eat bread. And when his kinsmen heard, they went out to secure him, for they said : He is in an ecstasy. But beholding the multitudes, he was moved with compassion for them, because they were scattered and neglected, like sheep without a shepherd. Then he said to his disciples : The harvest is plenteous, but the labourers are few ; pray, therefore, that the owner of the harvest may send\* labourers into the harvest.

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The difference between the two Evangelists, is not sufficient to authorize the opinion of two separate cures, performed on two persons where there should occur so many striking coincidences. Le Clerc adduces the following Jewish proverb : The messenger of any man is as, or equal to, the man himself. Hence Matthew relates that to be done by the Centurion himself, which he performed by the mediation of others. This mode of writing is common to all historians, without any imputation on their correctness. This method has been adopted by Matthew in other instances, where there can exist no doubt : for he tells us, xi. 3, that John, who was then shut up in prison, sent two of his disciples to Jesus, and said to him. The same mode of writing is adopted xxvii. 19, where Pilate's wife is made to speak in the first person through the medium of a messenger. Thus also, Mark x. 35, causes James and John to prefer in person the request, which was presented by their mother, and not by themselves, Matthew xx. 20. Thus Jesus is said to baptize, John iv. 1 ; Pilate to scourge Jesus, John xix. 1 ; and God to do what he did by his messengers, Gen. xvi. 13 ; xviii. 1 ; Ex. xx. 1. Hence Grotius, Newcome, Le Clerc, Doddridge, Lightfoot, and Michaelis, consider the narratives of Luke and Matthew descriptive of the same event, which happened according to the arrangement of Luke vii. 1.

\* The three Evangelists unite in representing Jesus as about entering Capernaum, when the Centurion applied to him for the cure of his servant, Matt. viii. 5, Mark ii. 1, Luke vii. 1. Luke says *the next day*, he went to Naum, Luke vii. 11 ; and Matthew xi. 1, says, *When Jesus had finished instructing his disciples, he departed thence to preach in their cities.* Besides, according to Mark, who omits the sermon on the mount, the first thing that occurred after the appointment of the Twelve, was their going into a house, Mark iii. 20 ; at which time, the multitudes had become so great and urgent, the Pharisees and Herodians so incensed, and his relations so alarmed, as



Then having called to him his twelve disciples, he gave them power and authority over all the demons, to expel unclean spirits, and to heal all diseases and infirmities. And thus instructing them, he sent them forth by two and two,\* saying: Go not to the Gentiles,† nor enter a city of the Samaritans, but go rather to the lost sheep of the stock of Israel. And as ye go, proclaim: The reign of the highest heaven draws nigh. Heal the sick, cleanse lepers, expel demons,‡ freely ye have received, freely give. Take nothing for the journey except only a staff. Provide no gold, nor silver, nor brass in your girdles, nor a travelling script, nor bread, nor two coats or pairs of shoes, nor staff;§ for the workman is worthy of his maintenance. Therefore, into whatsoever city or village ye enter, inquire who in it is worthy,|| and abide with him till ye leave the place.

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to excite apprehensions of an insurrection or commotion which might lead to a suspension or perhaps a termination of Christ's public ministry; therefore the twelve were instructed privately, and commissioned to go forth, as eye-witnesses of the divine mission and doctrines of Jesus.

\* By sending out the disciples in this manner, they were competent witnesses, according to the Jewish law, which required the testimony of two. Their different gifts and dispositions, would modulate their own conduct, and invigorate their ministerial services.

† The reason of this restriction, was, the regard God showed Israel, as his covenant people. Ex. 19. 6. Therefore the Gospel was first preached to the lost sheep of Israel, to show that God hates putting away; and to afford them an opportunity of avouching Jehovah, as their God; under the new, as well as under the old dispensation. But when they rejected the Sox, they were rejected, and the gospel was preached to the Gentiles. Luke 24. 47; Acts 13. 46.

‡ I have rejected the phrase; "*raise the dead*," because it is unsupported by the collateral passages of Mark and Luke, and not well sustained by the MSS. and versions of Matthew.

§ What the Evangelists say about buying or carrying staves, is thus reconciled. According to Matthew and Luke Jesus prohibited the apostles to buy any thing, even a staff; according to Mark, he suffered them to take a staff, if they previously possessed one.

|| The disciples were commanded to inquire concerning the character and dispositions of persons, before they should enter into acts

And when ye enter a house, salute it, saying: Peace be to this family; and if a son of peace be there and the family be worthy, your peace shall rest on them, if not, your peace shall return to you again. But abide in one house eating and drinking such things as it can afford, and go not from house to house. Wheresoever they will not receive you nor regard your words, when ye leave that house, or city, shake off the dust of your feet,\* saying: Even the dust of your streets that cleaves to us, we wipe off for a testimony against you; notwithstanding be ye sure that the reign of God draws nigh. Verily, I say to you: It shall be more tolerable for the land of Sodom and Gomorrah, than for that city, in a day of Judgment.†

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of familiarity or friendship: and their visiting from house to house, was strictly forbidden. The minister that disregards this advice, will soon perceive, that just as his unlimited familiarity increases, his usefulness diminishes.

\* To wipe or shake off the dust, was an ancient usage, implying detestation. When the Jews passed into a foreign country, they shook their garments and wiped their feet when about to enter the border of the holy land. The Apostles manifested the rejection of the Jews, by this act of shaking off the dust, to intimate that they were now on a level with the heathen. Acts 13. 51; and 18. 6; and Matt. 18. 17.

† From this awful passage we learn, that sin is not estimated merely by its illegal nature and magnitude, but also by the circumstances of the sinner. In the day of judgment, those who have rejected Christ, by neglecting, despising, or disavowing his religion, will be condemned to severer punishments, than even the Sodomites, those horrid monsters of unnatural crime. Peter and Jude say, God turned the cities of Sodom and Gomorrah into ashes, and set them forth, as an example to them that would afterwards live ungodly. The destruction of Sodom by fire, was an example of that second death to which, at the day of judgment, all the impenitent, ungodly and infidel world shall be condemned. The Lord Jesus will withdraw himself and his followers from the earth; the heavens or atmosphere will rain down fire; the internal volcanic treasures of fire, shall burst forth; and the wicked shall find themselves, like the Sodomites, ingulphed in flames that shall burn to the lowest Hell, and consume them, leaving them neither root nor branch; nor shall there be found for them a place any more at all.

Alas! for the irreligious moralists, for all deists, and unbelievers, and all merely nominal christians. Nothing awaits them but black-

Behold I send you forth as sheep among wolves, be ye therefore prudent as serpents and harmless as doves. But beware of men: for they will deliver you to the tribunals and scourge you in their Synagogues,\* and ye shall be brought before governors and kings, on my account, that ye may be my witnesses to them and to the Gentiles. But when they shall arraign you be not solicitous how, or what ye shall speak; for what ye should say shall be suggested to you, at that very moment. For ye shall not be the speakers, but the spirit of your Father will speak by you. A brother will consign a brother to death, and a father a child; and children will rise against their parents, and procure their death; and for my name, ye shall be hated universally; but he that perseveres to the end, shall be saved. Therefore, when they persecute you in one city, flee to another; for verily I say to you, ye shall not have passed through the cities of Israel before the son of man come.†

It is enough for the disciple to be as his teacher, and for the servant to be as his master. If they called the master of the house Beelzebub, how much more his family. Therefore fear them not: whatever I have told you in the dark, publish in the light, and what has been whispered in the ear, proclaim from the house-tops.

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ness and darkness for ever! The punishment of burning to death, was the severest in the Jewish law, but the despiser of Christ and his Gospel shall be adjudged to a still severer destruction, Heb. 2. 2, and 18. 29; for to him the lingering torments of Hell, will terminate in a public execution of soul and body, in the lake of fire, which is the second death.

\* Wetstein has produced examples of men being scourged in the Synagogues of the Jews, where they held a kind of religious tribunal. Acts 22. 19; Matt. 23. 34. The apostles were actually brought before governors, rulers, and kings, according to this prediction. Thus Paul before Festus, Felix, Agrippa; John and Peter before Nero; and others before the kings of Parthia, Scythia, and India.

† The coming of the Son of man, here implies the same as that mentioned Mat. 24, 27, 37, 39, Luke 18. 8. But as every signal interposition of God was called a coming of God, in the style of the Jews, so the descent of the spirit, and the overthrow of Jerusalem, might be fitly denominated, *comings of Christ*.

Whosoever shall confess me before men, him will I acknowledge before the angels and my Father, who is in the highest heaven : but whosoever denies me before men, him will the Son of man disown, in the presence of God and his holy angels. Fear not, my friends, them who can kill the body, but after this can do no more ; for they are not able to kill the soul. But I shall warn you whom ye ought to fear ; rather fear him who, after having killed, is able and has authority to cast into Gehenna,\* and destroy both soul and body I

\* Gehenna was originally the name of a valley southeast of Jerusalem, where the idolatrous rites of Moloch were performed, but which was made the most desecrated place for execution of the vilest criminals, especially daring offenders against religion. See what I have said of Gehenna, section 30th, pp. 123 and 124. The valley is said to have derived its name from *Hammam*, to yell, on account of the shrieks of the victims, burnt alive in sacrifice : but Jerome derives the word from *Inyan*, *affliction*, and says the Greeks according to their own idiom, say Gehenna instead of *Inyan*, meaning thereby *torment*. Because of late controversies on this subject, I shall show in a few words : 1. That Gehenna, since the times in which this valley was polluted, has been used in the sacred writings of both Jews and Christians to signify *the destruction of the damned*. 2. That all who are cast into Gehenna perish, both soul and body, in its flames.

1. That Gehenna signifies the region or torment of the damned can be clearly shown from indisputable authority. I might excuse myself from any farther trouble, by merely referring to the dissertation of the younger Buxtorf on this subject. All critics acknowledge him to have been a profound Hebrician. Now in this dissertation, he proves that the word Gehenna is never used in the Hebrew writings, in any other sense, than to designate the place of the punishment of the damned, or the punishment itself, inflicted on the impious after death.

In the Targums, evidently commenced by Ezra after the return from Babylon, part of which were confessedly written before the time of Christ by Onkelos and Jonathan Ben Uzziel, the same meaning is affixed to the term Gehenna. In Isaiah 33. 14, the Targum has Gehenna, *everlasting fire*. On Ecclesiastes 8. 10, it says the wicked shall depart to be burned in the fire of Gehenna. See what has been said by Wetstein and Clarke on Matt. 5. 22. In Judith, a book written before Ezra, the following language occurs, chap. 16. 17 : " Wo to the nations that rise up against my kindred ! The Lord Almighty will take vengeance on them in the day of judgment, by putting fire and worms into their flesh ; and they shall feel them

repeat it; fear ye him. He that preserves his life shall lose it; but he that loses his life for my sake, shall find it. Are not two sparrows sold for a penny? Yet neither of them falls to the ground without your Father; nor is one of them forgotten before God. Fear ye not, therefore, ye are of more value than many sparrows; for the very hairs of your head are all numbered.

Think not that my coming, shall bring peace on the earth; Nay rather division and the sword. My coming will produce fire on earth, and what though it be already

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and weep forever." Also in Ecclesiasticus, 7. 16: "Number not thyself among the multitude of sinners, for the vengeance of the ungodly is fire and worms." In this sense also does Mark use the same phraseology, chap. 9. 45—48.

Kimchi on Psalm 27. 13, says Gehenna was a despised place, in which there was kept a perpetual fire, to burn the filth and dead bodies, which were thrown into it, and therefore it was called, *parabolically*, the punishment or Gehenna of the wicked." All the learned admit that the Pharisees held a two fold sense of scripture, a literal and hidden, to the latter they gave the preference. Now the hidden sense of Gehenna was *Hellfire*. Thus Arias Montanus, de Arcano Sermone, affirms that "the name Gehenna, was transferred from a valley, infamous on account of its detestable sacrifices and pollutions, and perpetually used to denote Hell, or the lowest department of the damned; and hence always called Gehenna, or the Gehenna of fire." Agreeably to this view of the term, P. Eliezer asserts all the uncircumcised descend into Gehenna. See Whitby, Acts 15. 1.

Nothing more need be said in confirmation of my first proposition. We only ask if such were the opinions of the Jews and our Lord's hearers can any man read Matt. 10. 28, and Luke 12. 4, 5, and imagine any other alternative, than that either Christ sanctions the doctrine of Gehenna or violates the end of his divine mission? What other way could our Lord have conveyed his meaning and the knowledge of things future and unseen, but by comparing the things that are seen with things invisible. It is no reduction to the force of this reasoning, to say that the apostles did not use the term Gehenna in addressing the Gentiles. Why should they use a Hebrew term when the Greek *Tartarus* signifies the same thing? Indeed Gehenna, Hades, and Tartarus when spoken in relation to the wicked mean uniformly Hell, in the modern sense.

2. The second proposition, that all who are consigned to Gehenna, perish eternally soul and body, is capable of the most indubitable evidence from reason, philosophy and scripture.

1. Men are not naturally immortal, as many have fondly imagined.

kindled; for I have a baptism to be endured and how am I distressed till it be accomplished. Henceforth, if there be five in one family, three shall be divided against two, and two against three. The Son shall be divided from the father and the daughter from the mother, and the daughter in law from her mother in law; and a man's enemies will be they of his own family. He who loves father or mother more than me, is unworthy of me; and he who loves son or daughter more than

Physiologists have, of late years, completely exploded the old doctrine of the soul's immortality, see my Essay on Man. The scriptures completely disavow the notion, and assure us, that in Adam all die: and that God alone has immortality.

2. The benefits of Christ's mediation are confined to believers. "I am the life, he that believes on me shall never die—He that believes not in the Son, shall not see life. He that has not the Son has not life. When the apostle says, in Christ shall all men be made alive, he immediately limits the word, *all*, by saying: They that are Christ's at his coming.

3. The wicked are threatened with everlasting destruction. 2 Thess. 1. 9. Heb. 6. 8, and 10. 39. In the text Jesus plainly distinguishes the death of the body and the second death of soul and body, in a Hell of fire. The Psalmist says, the wicked shall be turned into Hell—They shall perish like beasts, and never see light, *oid naizach*, to eternity. Ps. 9. 27, and 49. 20. Compare Job 4. 20; Is. 34. 10, and 63. 6. The demons dreaded this destruction, which they knew awaited them. Matt. 8. 29; and 25. 41.

4. The word resurrection, implying a return from the dead to immortal felicity, was never predicated of any but the virtuous and pious, by any rational and enlightened heathens, Jews, or Christians. Josephus says, Wars, B. 2, C. 8, the Pharisees held that the souls of the wicked were not permitted to return into another body. Virgil describing Hell, according to the doctrine of Pythagoras and Plato, sets forth the situation of some to be so obdurately wretched, as no power of men or God's could relieve. These were consigned to Tartarus. Hence even Plato, who held a general restoration, did not admit its universality. See the notes of Davidson and the edition of the Delphini Virgil on Æneid. 6. 555, and Whitby's discourse, at the end of the second epistle to the Thessalonians. The famous Jewish writers, Maimonides and Abarbanel, held that the most wicked would be annihilated. Jesus approbates this doctrine of a limited resurrection, Luke 20. 35. Isaiah, chap. 26. 14, 19, distinguishes the dead that shall not live, from the righteous that shall obtain a resurrection. That doctrine therefore, which assumes that all will be changed in a glorious resurrection, is founded on a mis-

me, is unworthy of me ; and he who will not take up his cross and follow me, is unworthy of me.

He who receives you, receives me, and he that receives me, receives him that sent me. He that rejects you, rejects me ; and he who rejects me, rejects him that sent me. He who receives a prophet, because he is a prophet, shall obtain a prophet's reward : and he who receives a righteous man because he is a righteous man, will obtain a righteous man's reward ; and whosoever will give one of these lowly disciples, a cup of cold water to drink, because he is my disciple, verily I assure you, he shall in no wise lose his reward.

And when Jesus had finished his instruction to the twelve disciples, he departed thence to teach and preach in the cities. And they, likewise, departing went through the villages, preaching the glad tidings, expelling the demons, performing many cures, and healing many that were sick, anointing them with oil.

construction of a doubtful reading of a single passage ; 1 Cor. 15. 51, of which there are three different readings. The Cambridge MS. Vulgate, and most of the Latin Fathers read : " We shall all rise but we shall *not* all be changed." This is agreeable to the general analogy of scripture and ancient opinion ; and implies that all will appear before the judgment, but the wicked and unbeliever, not being changed, shall be cast into the Gehenna of fire, and perish everlastingly with the Devil and his angels, whose cause and portion they have chosen.

5. As the holy scriptures so uniformly distinguish men into two classes, one of which shall see God, and have everlasting life ; the other shall not see life, but perish like the beast, I must believe, that all who are not divinely changed and united to Jesus, must perish. And therefore there remains no alternative, but to embrace the doctrine of the utter destruction of one class, and the eternal salvation of the other, or reject revelation altogether.

## SECTION THIRTY-FOURTH.

### BLASPHEMY OF THE PHARISEES.

Then was brought to him a demoniac, blind and dumb, and he healed him, so that the man who had been blind and dumb, could speak and see. And all

the multitude was amazed, and said : Is not this the Son of David ? But when the Pharisees heard, they said : This man is confederate with Beelzebub, and expels demons by the prince of demons.\* But Jesus knowing their thoughts, called them, and addressed them in parables, because they said, he has an unclean spirit. Every kingdom divided against itself must come to desolation, and no city or family, divided against itself, can subsist. If Satan rising against himself, expel Satan, how shall his kingdom stand. You say I cast out demons by Beelzebub ; but if I expel demons by Beelzebub, by whom do your sons expel them ? Therefore by their judgment, ye shall be condemned. But if I expel demons by the Spirit of God, then, doubtless, the reign of God is come nigh to you. How else can a man enter the house of a strong man armed and spoil his goods, but by overcoming him, taking his armour, in which he trusted, and binding him : then he may seize his goods. He that is not with me, is against me ; and he that gathers not with me, scatters abroad. Wherefore, I assure you, every kind of sin and blasphemy

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\* Beelzebub and Satan are here identified, as the leader or chief of demons. Some would have us believe there is no such being as Satan, prince of devils ; but the evidence of the testimony for his personality and injurious agency in the world, is of the same nature, as that for the being and government of God. The existence of neither God nor Satan is proved, but taken for granted in the holy scriptures ; and he who would reject the doctrine of Satan and Hell from the New Testament, can with equal easy and parity of reason, show that the scriptures neither teach the existence of God nor the felicity of heaven. The government and providence of God, the enmity and temptation of Satan, the immortal joys of the holy, and indissoluble torment and destruction of the wicked in Hell, are doctrines that have equal foundation in the christian religion, and will be acknowledged, in despite of all the efforts of infidels, while the world stands and the Bible retains the confidence of mankind. Our Lord refutes the charge of co-operation with Satan, by the absurdity of the supposition, that a being of so great enmity and subtilty should act in opposition to his own kingdom and interest.

The sin against the Holy Spirit, was the wicked ascription of our Lord's miracles to the agency of Satan. This was the blasphemy which shall never be forgiven, but must be punished with eternal destruction. Do not deists and jews, and infidels commit this sin



shall be more easily forgiven the sons of men, than the blasphemy of the holy spirit. Whosoever defames the Son of man, may be forgiven; but whosoever defames the holy spirit, shall never be forgiven, either in this dispensation, nor in that coming; but is held a bond slave of abiding sin: Either make the tree good and its fruit good, or the tree bad, and its fruit also bad: for a tree is known by its fruits. A brood of vipers, how can ye, being evil, speak good things; for the mouth speaks from the abundance of the heart. But I assure you, of every injurious word that men shall utter, they shall give an account, in a day of judgment: for by your words, ye shall be acquitted, and by them ye shall be condemned.

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daily? Grotius and Lightfoot say, the Jews believed in the happiness of all Abraham's seed, and therefore thought, that if some sins were not forgiven in this life, they might be expiated after death. Hence our Lord informs them, there will be no forgiveness for the blasphemy of the spirit in this life nor after death.

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## SECTION THIRTY-FIFTH.

### ARRIVAL OF CHRIST'S BRETHREN.

Whilst he said these things, a woman in midst of the crowd, raising her voice, cried to him: Blessed the womb which hear thee, and the breasts which suckled thee. Rather say, replied he, Happy they who hear the word of God and obey it.

And as he thus spake, behold his mother and brethren arrived, but could not come near him; for the multitude sat about him; and standing without, they sent to call him, being desirous of speaking with him. Then one said to him: Behold thy mother, thy brethren, and thy sisters, are standing without, desiring to see thee. But he answered: Who are my mother and my brethren? And looking around on his disciples and them who sat about him, he said: Behold my mother and

my brethren ! For whosoever shall hear the word of God, and do the will of my Father, the same shall be my mother, brother, or sister.\*

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\* A reason for our Lord's inattention and seeming disrespect towards his mother and brethren, on this occasion, is easily perceived from Mark, 3. 21. and the beginning of the thirty-third section : *They come to seize him.* They were either more concerned about his personal safety, than the prosperity of his ministry ; or in unbelief, they were desirous of discontinuing his intercourse with the people. Jesus repels, by a sharp rebuke, that worldly and selfish spirit, which prefers the things of this world, to the services of religion and the prospects of immortality. Here then we are taught, that the concerns of this world, wife and children, father and mother, house and lands, and even life itself, must be abandoned, if the cause of religion and the command of our Heavenly Father, so requires.

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## SECTION THIRTY-SIXTH

### WIDOW OF NAIN'S SON.

On the next day, Jesus went to a city called Nain, accompanied by many disciples and a great multitude, and by certain women who had been cured of evil spirits and infirmities : Mary called Magdalene, out of whom went seven demons, Joanna wife of Chuza, Herod's Steward, Susanna and several others, who assisted him with their property. But as he approached the gate of the city, behold a dead man carried out, the only son of his mother, who was a widow ; and many of the citizens were with her. And when the Lord saw her, he had pity on her, and said : Weep not. Then advancing to the bier, the bearers stopped, and he said : Young man, I command thee to arise. Then he who had been dead, sat up, and began to speak ; and Jesus delivered him to his mother. And all were seized with fear, and glorified God, saying : A great Prophet has arisen amongst us ; and God has visited his people. So this report concerning him, spread through all Judea and the neighbouring country.

## SECTION THIRTY-SEVENTH.

## CHRIST'S ANSWER TO JOHN'S MESSENGERS.

Now John having heard in prison of all these miracles of Christ, called two of his disciples and sent them to Jesus, saying: Art thou he who comes,\* or should we look for another? At the very time when the men came to him, he cured many of diseases, distempers, evil spirits, and blindness, and returned this answer: Go, inform John of what ye have seen and heard: the blind are enabled to see, the lame to walk, the deaf to hear; the lepers are cleansed, the dead raised, and glad tidings proclaimed to the poor: and happy the man, who shall not be offended at me.

When John's messengers departed, Jesus addressed the multitude concerning John: What went ye to see in the wilderness? a reed shaken by the wind? But what went ye out to see? a man clothed in delicate apparel? Those who wear this delicate apparel, and live in luxury, are found in royal palaces. But what went ye out to see? a prophet? yea, I assure you, and something superior to a prophet. For this is he of whom it was written: Behold, I send my messenger before thee, to prepare thy way. Truly I say to you: Of all that are born of women, there has not arisen a greater prophet than John the Baptist: but the least in the kingdom of God, is greater than he. And from the appearance of John the Baptist, till the present time, the kingdom of heaven has suffered violence, and the invaders enter it by force. For all the prophets and the law were your instructors till John; but if ye

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\* In this message by John, the name by which he distinguishes the Messiah is worthy of notice. *The comer*, ὁ ἐρχόμενος, appears to have been as much, and as truly a title of our Lord, as ὁ Χριστός, or Messiah. It answers to, and originates from the Hebrew *hahu*, *He that comes*, Ps. 118. 26. In the reply of Christ, it is also worthy of observation, that as John had enquired concerning the Messiah of the prophets, Jesus consider it most proper, to reply to his enquiry, by demonstrative evidence, exhibited in performing before the messengers, the works, which according to the prophecies, the Messiah should perform.

can receive *the information*, this is the Elijah, who was to come. Whosoever has ears, let him hear. All the people, even the tax-gatherers, who have heard, and received the baptism of John, have glorified God; but the Pharisees and Lawyers, by not receiving his baptism, have rejected the counsel of God towards them.

## SECTION THIRTY-EIGHTH.

### DEATH OF JOHN THE BAPTIST.

Now a convenient season came when Herod on his birth-day made a supper for the distinguished officers of his court and army, and the chief men of Galilee; and the daughter of Herodias came in, and danced before them; and so pleased Herod and his guests, that the king promised with an oath, to give her whatsoever she would ask, even to the half of his kingdom. Then she withdrew and said to her mother: What shall I ask? And being instructed by her mother, she returned to the king, saying: I desire of thee to give me, immediately, the head of John, the Baptist, in a dish. And the king was exceedingly sorry, but from regard to his oath and his guests, he would not refuse her: therefore he immediately dispatched a sentinel with order's to bring the Baptist's head, who went and beheaded John in the prison, and brought his head in a dish to the damsel, who presented it to her mother. And when his disciples heard, they went and took away the body and buried it in a tomb, then came and told Jesus.

### END OF PART FIRST.

#### CORRECTIONS.

- Page 50, line 16, instead of "chastisement," read *punishment*.
- 62, line 42, instead of "thirty-one," read *twenty-nine*.
- 120, line 17, instead of "felt," read *fell*.
- 133, line 12, instead of "all intelligences," read *all that obey him*.
- 140, line 37, instead of "a superstitious veneration," read *the belief that Jesus is Jehovah*.

## MONOTESSARON.

### PART SECOND,

*Containing the history of Christ, from the death of the Baptist, to the close of his public ministry.*

### SECTION THIRTY-NINTH.

#### JESUS LEAVES THE TETRARCHY OF HEROD.

Now, about this time, Herod the tetrarch,\* having heard of the fame of Jesus and the works he had done, was greatly perplexed, because some said: John is risen from the dead; though others said this is Elias, who has appeared; and others, that one of the ancient prophets has arisen again. Then Herod said to his servants: Who is this of whom I hear such wonderful things? This is John the Baptist, whom I have beheaded;† he is

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\* The word, *tetrarch*, signifies one that possesses the fourth part of a kingdom, and is rendered in the Arabic and Persic versions, *prince or governor of the fourth part of the kingdom*. The Emperor Augustus divided the kingdom of Herod the Great into three parts. One he gave to Archelaus; the second, to Herod Antipas, here mentioned in the text; the third, to Philip: all three being sons of Herod the Great.

† The occasion of John's imprisonment and death originated in a malicious hatred, engendered in the bosom of Herodias, by the plain reproofs of the Baptist. This woman first married Philip, tetrarch of Iturea, her own uncle: for being daughter of Aristobulus, son of Herod the Great, she was niece to Herod Antipas and Philip. Seduced by Herod, she left her husband Philip, to whom she had a daughter Salome, and lived in concubinage with Herod, who was both her uncle and brother-in-law. Because John told Herod, that it was unlawful for him to have his brother's wife, nothing less than the murder of the Baptist could satiate the revengeful Herodias. To complete the tragedy the wanton Salome, danced before Herod and the chief men of Galilee, and demanded as the reward of licentiousness, the head of the Baptist.

risen from the dead, and therefore THE POWERS\* are active in him. And he desired to see Jesus.

But when Jesus heard, he departed privately,† in a vessel, over the sea of Galilee, to a desert place, belonging to the city Bethsaida. And when the people heard, for many knew him, they followed him by land, and ran together to that place, out of all the cities, because they had seen the miracles, which he wrought on those who had been infirm.

And the disciples having returned, assembled to Jesus, and related to him all things, both what they had done,

Mother and daughter were much alike for lasciviousness, revenge, and cruelty; but the judgments of God did not long delay to requite their impiety. Nicephorus relates that as Salome walked over a frozen river the ice broke, and as her body descended into the water, the ice closing severed the head from her body. Thus the *lex talionis* was righteously executed on her. Nor did Herodias long exult in forbidden revelry. for Herod having resolved to put away his former wife, the daughter of Aretas, king of Arabia, Aretas made war against him and destroyed his army. This, says Josephus, was considered a judgment of God, on Herod, for the murder of the Baptist. See notes p. 51.

\* *The powers are active in him.* Most translators and Commentators, except Wakefield, render δύναμις—*energeia*, passively, whereas the verb is every where in the New Testament, used transitively; and the action referred to some being of extraordinary power. See 1 Cor. 12. 6, 11; Gal. 2. 8, and 3. 5; Ephes. 1. 11, 20; Philip. 2. 13. The word δύναμις is used to denote spiritual agents, either good or bad, as appears by comparing the above passages with Ephes. 6. 12, and Rom 8. 38. Probably Herod had hitherto been a Sadducee, and believed in neither resurrection or spirit; but now the accusations of a guilty conscience, work in him, awful apprehensions of a dreadful futurity, and its tremendous consequences to the wicked.

† Jesus, who knew the hearts of men, perceived that Herod's desire to see him, was accompanied with no good intentions, as we see verified in the account given Luke 23. 7, 11; therefore, he withdrew from Herod's jurisdiction, and passed over the sea of Tiberias, into the tetrarchy of Philip, where he could remain in safety: because Philip was a mild and good prince, and therefore, would not disturb the ministry of Jesus; nor would he be disposed to deliver him to a worthless and vicious brother, who had acted so vile and treacherous a part towards him and his family.

and what they had taught.\* Then he said to them; Come ye apart, by yourselves, into a lonely place, and rest awhile.

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\* It would be improper to pass unnoticed this testimony of the Evangelists to the sincerity and fidelity of the twelve apostles. They received their instructions and commission from Jesus, and on their return, they relate all things, whatsoever they had said or done during their absence; fully satisfied, that whatever had been said or done by them, might pass under the review of their blessed Master. O! how few such ministers of religion are to be found at the present time. All are willing to admit, that *they are the commissioned Ambassadors of Jesus*; but in the execution of their ministry, how few conscientiously adhere to the instructions of Christ! Nay, how many study to please men both in the manner and matter of their preaching? May the Eternal God deliver the people from unholy and time serving ministers!

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## SECTION FORTIETH.

### JESUS FEEDS FIVE THOUSAND MEN.

Then Jesus ascended to a mountain and sat down there, with his disciples. Now the festival\* of the Jews was nigh. Then Jesus lifting up his eyes, saw a great multitude coming towards him, and being moved with compassion for them, because they were like sheep without a shepherd, he received them, and began to teach

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\* The word, *passover*, is here omitted, because this festival was not the *passover*, but the *Pentecost*. Of this opinion, was Bishop Pearce who believed John 6. 4, to be an interpolation; and argues, that the festival mentioned, John 5. 1, was the Pentecost; for so it is called, in the Harmony ascribed to Tatian, in the second century. Moreover, mention is made of the feast of Tabernacles, John 7. 2, and of the feast of dedication, chap. 10. 2. Now if we transpose the fifth and sixth chapters of John, after the manner of Tatian, Ludolphus, Mann, and Priestley, we shall find the account of John regular and harmonious. In the sixth chapter, he gives intimation of a Jewish festival being nigh, at the time our Lord fed the five thousand men. In the fifth, which should follow the sixth chapter, he gives an account of the transactions, which took

them many things concerning the kingdom of God, and to heal those that were diseased.

And when the evening came, his disciples drew near to him, saying: This is a desert place and it is now late, dismiss the multitude, that they may go into the neighbouring villages and farms and buy victuals, for they have nothing to eat. But Jesus answered. They need not depart, give ye them to eat. They replied: Shall we go and buy bread, that we may give them food. Jesus said to them: How many loaves have ye? One of the disciples Andrew, brother of Simon Peter, said: There is a lad here, who has five loaves and two fishes, but what will they avail among so many? Jesus said: Bring them to me. Then he said to Philip: Whence shall we buy bread for these to eat? This he said to try him; for he had determined what he would do. Philip answered: Two hundred denaries\* will not purchase bread sufficient for them, that each may receive a morsel. Jesus said: Make the men recline on the grass in companies. And they caused them all to recline in ranks, by

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place at that same festival; and proceeds, in the seventh chapter, to notice the feast of Tabernacles which followed that of the Pentecost. Besides the connection and circumstances of the history, require the fifth and sixth chapters of John, to be transposed; for the last verse of the fourth chapter, leaves Jesus in Galilee, and the first of the sixth chapter, represents him passing out of it; and the end of the fifth chapter has an easy and natural connection with the beginning of the seventh. Whereas the common opinion, which makes John describe the events of two passovers in the fifth and sixth chapters, as well as the present arrangement of his gospel, despoils the Evangelical history of all its harmony and chronological order. Nor can we suppose, that John would pass from one passover mentioned in the fifth chapter to speak of another in the next, and thus leave a blank of one whole year in the most important part of our Master's ministry, whilst we find him so particular in the order and events of the minor festivals. We shall only add here: that Ireneus, enumerating all the passovers mentioned in the gospel History, takes no notice of the sixth of John.

\*The denarie was a Roman coin worth 12½ cents, or 7½d, English.



hundreds and fifties\*. Then Jesus took the five loaves and two fishes, and looking towards heaven, he gave thanks, and brake and gave them to his disciples, and the disciples, to the multitude: and, in like manner, he divided the two fishes among them all. And when all had eaten and were satisfied, he said to his disciples: Gather the fragments which remain, that nothing be lost. And they gathered the fragments together, and filled twelve baskets.† And the number of men, who had eaten, were about five thousand, besides women and children. Then the men, having seen the miracle which Jesus wrought, said: Certainly this is the prophet,‡ coming into the world.

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\* Pierce has shown, in his fifth dissertation on the Hebrews, that these men sat down in rank and file, forming an oblong figure of an hundred men in length, and fifty in breadth, making in number five thousand.

† The Jews were accustomed to carry with them a small basket and a little hay. Some are of opinion, that they did so in memory of their bondage in Egypt. Hence Ps. 81, 6, according to the Septuagint reads, *his hands served in the basket*, but Jerome and Symmachus render it, *his hands were delivered from the basket*. Gili and Schoetgen adduce quotations in proof of this opinion. But Buxtorf supposes the basket was used to carry the first fruits to the Priest, and the hay was provided to prevent the various offerings from touching each other. Against this opinion the well-known verses of Juvenal, Sat. 3, 14, and 6, 542, have been alleged, as it is not probable that the Jews would bear offerings in baskets at Rome. Schoetgen, Reland, and Schleusner unite in opinion, that they used the *cophinus*, or basket, to carry articles of provision, and the hay to spread under them, when they slept on ground inhabited by Gentiles, which was therefore considered unholy and profane. See Schoetgen's *Horacæ Hebræicæ*.

‡ The allusion is here made to Deut. 18, 15, where Moses said to the Israelites: *A Prophet shall the Lord your God raise up to you, like to me*. This promise was understood by the ancient Jews to be descriptive of the Messiah. See the passage quoted in this sense, Acts. 3, 22.

## SECTION FORTY-FIRST.

## JESUS WALKS ON THE SEA.

Now Jesus perceiving their intention to seize him and make him king,\* constrained his disciples to embark immediately and proceed to Bethsaida, whilst he dismissed the multitude. And when he had sent the multitude away, he withdrew to a mountain for prayer. And in the evening, the disciples having put to sea, and he being alone on the land, saw them toiling at the oar, the bark beat out to the midst of the sea, and tossed on the swell, occasioned by a great wind that blew contrary to them. So after they had rowed about twenty-five or thirty furlongs, making towards Capernaum,† in the fourth watch of the night, Jesus came to them, walking on the sea: but when they saw him walking on the water, and drawing nigh to the vessel, they were alarm-

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\* The multitude having seen the miracle displayed in feeding so large an assembly by so small a quantity of provisions, concluded that he, who manifested such astonishing power, must be the promised Messiah, whom they expected to deliver them from the yoke of heathen oppression; and consequently, they imagined that the most direct course to realize all their expectations of political greatness and terrestrial bliss, would be to proclaim the Son of God as their King, and deliver themselves, at once, from Herod and the Romans: but it is a good remark of Dr. Gill, "That those who desired a temporal Redeemer, were unworthy of his presence. All who follow Christ for power, shew, popularity, wealth, or honour, or for any other purpose than to receive a spiritual Messiah, are unworthy of him. To have the power of praying, and to be admitted like Christ, to communion with God, is more inestimable than all earthly distinctions and treasures." Blessed are they who, after the example of Christ, decline worldly honours, when they would come into collision with the practice of religion and virtue.

† There seems a considerable difficulty in reconciling the statistical language of this section. According to Mark, Christ ordered the disciples on a coasting voyage along the shore to the city Bethsaida, but according to John the disciples made towards Capernaum; yet according to both Matthew and Mark, they landed, neither at Bethsaida nor Capernaum, but at some place in the country of Genesareth. Dr. Clarke is mistaken on John 6. 17 22, in supposing that these people had not been in Perea, and that the disciples went only on a coasting voyage from Bethsaida

ed, and thinking it an apparition,\* they cried out through fear. But he said to them: Take courage, it is I, be not afraid. Then Peter answering him, said: Master, if it be thou, bid me come to thee, on the water. He said: Come. So Peter going down from the vessel, walked on the water towards Jesus; but perceiving the wind boisterous, he was afraid, and beginning to sink, he cried: Master, save me! And Jesus stretching out his hand immediately, caught him, saying: O! thou of little faith! wherefore didst thou doubt? And as soon as he went aboard, the wind ceased, and the vessel drew nigh to the shore. Then they who were in the vessel being struck with astonishment and admiration, prostrated themselves before him, saying: Truly thou art the Son of God:† for

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to Capernaum. The truth is, the disciples embarked to go to Bethsaida, as Jesus commanded, but a great storm blowing ahead, they were driven in direction of Capernaum, across the lake, and landed in some convenient harbour, north of Capernaum, in the country of Genesareth. This account fully reconciles the Evangelists.

\* *An apparition, or spirit.* Dr. Clarke has well observed, that "it was a doctrine held by the greatest and holiest men that ever existed, that the spirits of the dead might, and did, appear: a doctrine which the cavillers, free-thinkers, and bound-thinkers of different ages have never been able to disprove." If this doctrine be not true, all the testimony of ancient and modern times must be rejected. Indeed it has never been denied by any but such sceptics as have been disposed to doubt of their own existence, and consequently had good reason to doubt of the validity of their own judgments. Whether Materialism be true or false, this proposition must be admitted, that all who have lived as accountable beings, are continued in existence, or immediately restored to life, after death, to enter on that scene of retribution, to which as moral agents they have become adapted.

† The phrase, *υιός Θεού*, has been rendered by many Commentators and Critics, *a Son of a God*. If this phraseology were used by heathen mariners, it would imply their conviction of Christ's divinity: and in this sense it was understood by the Jewish High Priest, Matthew 27. 43. Middleton contends that the two nouns used without the article are of the same import as if both were preceded by articles. *Sons of God* is a phrase frequently used to denote pious men, but in the singular, throughout the New Tes-

their minds were so blinded, that they had not reflected on the loaves. So having crossed to the territory of Genesaret and landed, the people knew him, and sent forth into all the neighbouring country, and brought to him all that were diseased, carrying the sick on beds to whatever place he went. And into whatever town or village, or city he entered, they laid the sick in the streets, and besought him, that they might touch were it but the border of his garment, and as many as touched him were healed.

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tament, it denotes either the Messiah or some divine person. There was ample reason for the crew of this vessel to conclude, that divine powers were exerted by Jesus; for they had seen the laws of gravitation suspended, by his walking on the water; the winds calmed, and the raging of the sea stilled, at the word of this Son of God. The nature of a being is known to us by its attributes alone; and as Jesus exerted powers, which were altogether super-human, we have every reason to rank him above the most exalted order of our species, though it be unnecessary for us to inquire to what rank of celestial existences, he primevally belonged. The miracles wrought by Jesus, and especially the manner in which they were performed, afford an eternal refutation of that dogma, which designates his origin to be totally human; though they may fail to be adequate evidence of his supreme Deity.

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## SECTION FORTY-SECOND.

### DISCOURSE CONCERNING BREAD.

On the day following, the people who stood beyond the sea, seeing that neither Jesus nor his disciples were there, and knowing that there was no other boat, but one, and that Jesus did not go on board with his disciples, but as other boats from Tiberius came near to the place where they had eaten bread, after the Master had given thanks, they embarked and proceeded to Capernaum in search of Jesus. And having found him, on the other side of the sea, they said to him: Master, when didst thou come hither? Jesus answering said to them:

Verily, verily I say to you: Ye seek me, not because ye saw miracles, but because ye ate of the loaves and were satisfied. Labour not for perishable food, but for that which remains through an endless life which the Son of Man will give you; for on him has the Father, even God, set his seal.\* Then they asked him: What can we do to perform the works of God? Jesus said: This is the work of God, to believe in him whom he has sent.†

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\* By this expression our Lord designates the commission which he had received from the Father, to become the prophet and priest of a sinful world. As a person, who wishes to communicate his will to another who is at a distance, writes a letter, seals it with his own seal, and sends it to the person for whom it was written, so Christ, who was in the bosom of the Father, was sent as the interpreter of the divine will to mankind, bearing the image and seal of God: for as seals are used to distinguish one thing from another, to confirm any document or attest its authenticity, so the voice from Heaven, the descent of the Holy Spirit on Jesus, his innocent life, pure and moral doctrine, and stupendous miracles, sealed Jesus of Nazareth to be the promised Messiah, the prophet which should come into the world.

But Jesus came also as a *Priest* to make reconciliation for iniquity, and to give his body for the life of the world. In this sense, especially, he was sealed by God his Father. It was a custom among the nations contiguous to the Jews, and particularly in Egypt, to set a seal upon the victim which was deemed fit for sacrifice. Herodotus informs us, that the Egyptians sacrificed white bulls to Apis, but if one black hair was found on them, they were considered unclean, and improper for sacrifice. If, however, after search, the bull was found without blemish, the priest applied wax to his ears, and sealed it with his ring, but it was death to sacrifice one of these animals without such a seal. How appropriate the allusion! Jesus was holy and separate from sinners, and God found him without blemish, a fit sacrifice for the redemption of the world.

† *To perform the works of God*, it is indispensable to begin by believing in Jesus Christ. There is nothing in which men, lost in trespasses and sin, can be employed, more acceptable to God and beneficial to their own eternal welfare, than to believe Jesus as the Sent of God, and the Saviour of ruined men. This is the primary step that must be taken by the sinner in the way to salvation. Surely if there be connection between cause and effect, if there be wisdom in God, and truth in the sacred volume, the

Then they replied: What sign showest thou, that we may see and believe thee? What dost thou perform? Our fathers ate manna in the wilderness; as it is written: He gave them bread from Heaven to eat. Jesus answered: Verily verily I say to you, Moses gave not you the bread from Heaven, but my Father gives the true bread from Heaven, for the bread of God is that, which, coming down from Heaven, gives life to the world. Then said they to him: Master! give us always that bread. Jesus answered: I am that bread of life, he that comes to me will never hunger; and he who believes on me shall never thirst. But I tell you, that though ye have seen me, yet ye do not believe. All that the Father gives me will come to me; and him that comes to me I will in no wise reject: for I came down from Heaven, not to do my own will, but the will of him who sent me. This is the will of him who sent me, that I should lose nothing out of all that he has given me, but raise it at the last day; and that every one who sees the son and believes in him, may have life eternal; and that I should raise him at the last day.

The Jews then murmured at his saying: I am that bread which came down from Heaven; and said: Is not this Jesus, son of Joseph, whose father and mother we know? How then can he say: I descended from Heaven? Jesus answered: Murmur not among yourselves. None can come to me except the Father, who sent me, draw him, and I will raise him at the last day. It is written in the prophets: They shall be all taught of God. All who have heard and learned from the Father, shall come to

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Christian course must begin by faith in Jesus. All other means, all other ways, will fail, and conduct the wanderer to darkness, sorrow and death, because God has opened no other way to heaven and salvation, but through the name and faith of Jesus. Whoever, therefore, would be saved, must receive Jesus as his prophet to instruct, and his priest to atone; and imitating his holy life, submitting his soul to the divine guidance, and his mind to the instruction of the New Testament, he must work out his own salvation, and thus make sure his calling and election as a Christian.

me: though no one has seen the Father except him who was in the presence of God; he has seen the Father. Verily, verily, I say to you: Whosoever believes in me has everlasting life. I am the bread of that life. Your fathers who ate manna in the wilderness, died: but such is the bread that came from Heaven, that whosoever eats of it, shall not die. I am the life-giving bread,\* which came from Heaven: if any one eat of this bread, he shall live forever. And truly the bread, which I shall give, is my flesh, which I will give for the life of the world.

Then the Jews began to debate among themselves, saying: How can he give us his flesh to eat? Jesus said: Verily, verily, I say to you: Unless ye eat the flesh and drink the blood of the Son of Man, ye have no life in yourselves. He who eats my flesh and drinks my blood, has eternal life, and shall live by me,† as I live by the life-giving Father, who sent me: for my flesh is truly meat, and my blood truly drink. He, therefore, who eats my flesh and drinks my blood, dwells in me and I in him; and I will raise him at the last day. This bread is not like that of which the fathers ate and died, for he that eats of it, shall live forever. This discourse he pronounced whilst he taught in a public assembly near Capernaum.

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\* The comparison of food, which nourishes the body, and wisdom, which nourishes the mind, is common in many places of scripture. Thus Isaiah says — *Come buy wine and milk*. Lightfoot adduces several quotations from Jewish writers, to prove that the term bread was frequently used by the Jewish doctors to signify doctrine.

† This passage seems clearly to imply an intimate connection between faith in Jesus, the sacrament of the Lord's Supper, and eternal life. No sincere professor of religion, can live in neglect of this holy ordinance, and he that is guilty of neglect, ought to tremble at that awful declaration of Jesus, which positively threatens disavowal in the day of judgment, of all that do not confess him among men. No language can be plainer than that which limits the blessings of eternal life and happiness, to the faithful, public, and steadfast profession of Christ and his religion.

## SECTION FORTY-THIRD.

## DEFECTION OF CHRIST'S DISCIPLES.

Then said many of his disciples who had heard it, this is harsh doctrine,\* who can receive it? Jesus perceiving that his disciples murmured at it, said to them: Does this offend you? If then you see the Son of Man ascend to the place where he was before, the spirit gives life, the flesh yields no assistance: so the words which I speak to you, are spirit and life. But there are some of you, who do not believe; therefore said I to you: No man can come to me, unless he be influenced† by the Father. On this many of his disciples withdrew, and followed him no longer. Then said Jesus to the twelve: Will ye also forsake me? Simon Peter answered: Master to whom shall we go? Thou hast the words of eter-

\* This harsh doctrine is that which proclaims the duty of self-government, to the intemperate and voluptuary; The necessity of faith in Jesus, to the infidel; humility and repentance, to the self-sufficient and spiritually proud; and everlasting death and destruction to all that know not God, and obey not the gospel of our Lord Jesus Christ. In general, men account that doctrine harsh which opposes their prejudices or restrains their unholy appetites.

† By the phrase, *divine influence*, we mean the operations of the Deity, on the human mind. Dr. Clarke, on John 5. 4, well remarks, that "those who feel little of God in their own hearts, are unwilling to allow that he works in others. Many deny the influences of God's Spirit, merely because they never felt them. This is to make every man's experience the rule, by which the whole word of God is to be interpreted, and consequently, to leave no more divinity in the Bible, than is found in the heart of him, who professes to explain it."

The three following propositions, concerning this doctrine, are susceptible of the fullest evidence. 1. This doctrine is reasonable. 2 Scriptural. 3 Essential to a life of piety.

*The doctrine is reasonable.* All but Atheists admit that God operates on the material world, and must it not be absurd and preposterous to confine God to the direction of the lowest and most inactive part of his creation, and exclude his government from the more exalted empire of the mind? If one man can by words or suggestions, influence the mind of another, may not the divine suggestions be productive of much greater effect?

Because the subject is not perfectly intelligible to all, nor easy of explanation by any, can there be any more credulity necessary



nal life:\* and we believe and know that thou art the Christ of God. Jesus answered: Have I not chosen you twelve? Yet one of you is a deceiver. He meant Judas Iscariot, son of Simon, who, though one of the twelve, was about to betray him: for Jesus knew from the beginning, who they were who did not believe, and also who he was that should betray him.

for the reception of this doctrine, than is required for the belief of many things in the physical world, which are to us inexplicable.

*The doctrine is scriptural.* If the doctrine of divine influence be rejected, the whole testimony of the Bible must be rejected also. From the Patriarchal age to the conclusion of the sacred records, eminent and holy men believed this doctrine, and ascribed their religious feelings to the impulse of the Deity. This doctrine is recognised by our Lord in this Section. John 6. 44, 46.

*This doctrine affords the only rational foundation for prayer;* for why should any seek the Divine aid in worship, or look to God for direction and guidance, who deny the very thing for which they profess to supplicate the throne of mercy. If we appeal to facts, we shall see all who disbelieve, or deny the doctrine, live a prayerless and irreligious life. In a word, we generally find them live without God, atheists in the world.

\* *Jesus alone brought life and immortality to light by the Gospel.* The brightest ornaments of the intellectual world before the era of Christianity, could only attain to a probability, concerning the life to come, but Jesus verified this doctrine by the evidences of a divine mission, and the example of a resurrection in his own person, attested by the most indubitable evidences. Well said Peter, *Lord to whom shall we go; thou hast the words of eternal life?* In vain would they have gone to the schools of Philosophy, or even to the Mosaic dispensation, for satisfaction. Jesus the life, had the words of life. All experience shows the truth of Peter's confession. Wherever the gospel of Jesus is preached in simplicity and purity, and received into upright hearts, it is found to be a living, life-giving, and quickening word, and the power of God to salvation, in every one that believes. But wherever an excess of false doctrine, or any system of morals, or of speculative philosophy, is substituted for the gospel, a spiritual torpor ensues; and starvation and death will follow, if the Lord in mercy prevent not the direful consequences of such religious defection.

## SECTION FORTY-FOURTH.

## CURE OF AN IMPOTENT MAN AT BETHESDA.

After these things there was a Jewish festival,\* and Jesus went up to Jerusalem. Now there is † in Jerusalem at the Sheep-gate, a Bath called Bethesda, having five porticos. in which lay a multitude of infirm, blind, lame, and palsied people: \* \* \* And a certain man was there, who had been diseased thirty eight years. Jesus seeing him lying, and knowing that his disease had been of long continuance, said to him: Wilt thou be made whole? The impotent man answered: Sir, I have nobo-

\* This feast is called the Pentecost by Tatian and several of the primitive Fathers, and when this section is placed, as we have done, after the discourse concerning bread, the chronological order of John is correct and harmonious: for the feast of Tabernacles is mentioned in the seventh, or next chapter of John, and the feast of dedication, in the tenth. Thus the history of our Lord's public ministry according to John, includes *only one year*, from the pass-over mentioned, John 2. 13, to that alluded to, John 18. 28.

† *There is at Jerusalem—a pool called Bethesda.* The word, *Bethesda*, signifies, *a house of mercy*, or *grace*, and probably obtained that name, on account of its sanative waters. As John *here* uses the *present tense*, many have believed he wrote before the destruction of Jerusalem: and truly there is no solid argument that can be adduced to the contrary. If, however, what is conjectured, by Priestley and some others be true, the whole controversy is ended. Indeed it is reasonable to suppose that John wrote a number of memorandums at different times, which were collected and published after his death by the Church at Ephesus. This opinion is very probable, seeing the close of John's gospel, especially the two last verses, is manifestly the attestation of the elders at Ephesus. The use of the *imperfect tense* by the Syriac, Arabic, and other versions, is only an accommodation of the tense, to the time in which the translations were made.

\* \* \* The latter part of the third verse and the whole of the fourth verse of the fifth chapter of John, are here left out of the text. So miraculous powers should not be ascribed to any waters, on so slight authority. The account is wanting in a number of MSS. and in several versions; and is very differently written in those MSS. and versions that have it. It is a *confused reading of doubtful authority*, and therefore can never be alleged to prove the most incredible of miracles.

dy to put me into the Bath, when the water is agitated,\* and whilst I am going, another descends before me. Jesus said to him: Arise, take up thy couch, and walk. And instantly the man was healed, and took up his couch and walked.

But that same day being a Sabbath, the Jews said to the man, that had been cured: This is a Sabbath, it is not lawful for you to carry your couch. He answered them: The same who cured me, said to me: Take up thy couch and walk. Then they asked him: Who is the man that bade thee? But the man that had been healed, knew not; for Jesus had glided away among the multitude, which was present. Afterwards Jesus finding him in the temple, said to him: Lo! thou art healed. Sin no more,† lest something worse happen to thee. The man departed and told the Jews, that it was Jesus who had healed him. Therefore the Jews persecuted Jesus, because he had done these things on a Sabbath.

\* The man here alludes to the story of the angel which we have rejected from the text and which is as follows *For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatever disease he had.* Because of this allusion, I would have cheerfully retained the words in the text, had it not been contrary to the rule which I have followed in the rejection of all *doubtful readings*. There might have been a report in circulation of the above nature, which induce: many infirm people to repair to the pool; and it is meet that the Evangelist should record the impotent man's reply to Jesus, but to have inserted what we have rejected from the text, would have given the authority of scripture to what has all the appearance of an idle tale.

It seems utterly absurd, to suppose the same waters curative of all diseases. None but impostors pretend to have a universal medicine, and none but the very slaves of credulity, can be so fond of the marvellous, as to believe them. Had God been pleased to show mercy to the diseased through the means of these waters, their sanative effects would never have been confined to that person alone who first entered the bath; for he being the most active, must have been the very person who least of all needed to be healed. However, this impotent man went to Bethesda, hoping to obtain relief, and God rendered it a house of mercy to both his soul and body.

† By this advice to the man Jesus alludes to the Jewish opinion,

## SECTION FORTY FIFTH.

## DISCOURSE AT THE PENTECOST.

Now Jesus vindicating said to the Jews: My Father works hitherto and I work. But on this account, the Jews became more intent on killing him, because he not only abolished\* the Sabbath, but said: God was his proper † Father, comparing himself to God. Then Jesus answered them: Verily, verily, I say to you: The Son can do nothing of himself, unless what he sees the Father do; for whatever he does, the Son imitates. For the Father loves the son and shows him whatever he himself does: and he will show him still greater works than these, that ye may wonder. For as the Father raises the dead, and gives them life, so the Son gives life to

that sin was the cause of suffering, and intimates to him that his long infirmity was the effect of sin. This doctrine seems to be consonant both with reason and scripture. See John 9. 3, and p. 73, 74, of this work.

\* The Jews apprehended that Jesus was about to overthrow their religious laws and ordinances; and being fully persuaded that God had spoken to Moses, they concluded, that no authority could be sacred, which opposed itself to their holy Theocracy. Jesus was not disposed to abolish any moral precept or rite in the Jewish dispensation: nay he said, it became him to fulfil all righteousness; that is, all the divine institutions whether moral or ceremonious. They who neglect the Sabbath, or imagine, that they are absolved from its obligations, have neither lot nor part with Christ, who in no instance showed the least disrespect; but sanctified the Sabbath, the national festivals, and rites of his people. All that he intended by performing cures on that holy day, was calculated to show men, that works of mercy or necessity do not interfere with the religious observance of the sacred day of rest.

† *God was the proper Father of Jesus.* This seems to confirm the doctrine of the miraculous conception, and clearly to intimate, that God was *peculiarly* and *exclusively* the Father of Jesus. The force of the Greek *ὁ*, is altogether lost in the common translation. This passage in connection with John 1. 1, 14. 3. 13. 5. 26, 6. 38, 62. 8. 58, and 17. 5, most unequivocally teaches the pre-existence and divine son-ship of Jesus; and there remains no alternative but to accede to the above doctrines, or take up the weapons and share the fate of infidelity. In a word, it is more honourable to take the open field of Deism, than under the mask of a Christian to wound the Redeemer in the house of his friends.

whom he pleases. For indeed the Father judges no man, but has committed all judgment to the Son; that all may honour\* the Son as they honour the Father: for he who honours not the Son, dishonours the Father who sent him. Verily, verily, I say to you: He, who hears my doctrine, and believes him who sent me, has eternal life, and comes not to judgment, but passes from death to life. Verily, verily I say to you: A time is coming, and is already present, when the dead† shall hear the voice of the Son of God; and those who hear shall live. For as the Father has life in himself, so he has granted to the Son also, to have life in himself; and committed to him even the judicial authority, because he is Son of man. Wonder not at this; for a time is coming in which all that are in the tombs, shall hear his voice; and they, who have done good, shall come forth to a resur-

\* Gill observes on Mat. 10. 40, and John 6. 23, that it was a rule admitted among the Jews, that "a man's messenger is himself." He, therefore, who rejects the Son, acting in the name of the Father, dishonours God who sent him. The worship of Jesus seems to be here inculcated at least in a subordinate sense. If the Socinian ask the Arian, why he gives adoration to the Son of God, and not to saints or angels? His reply is, the worship of the one is commanded and the adoration of the others is forbidden. Jesus the Son of God is exalted to be Lord and Judge, and therefore, may be adored.

† Death is used in a *threefold* sense, by the writers of the holy scriptures. *Natural, Spiritual, and Eternal.* The *first* consists in the extinction of the vital principle, and the consequent dissolution of the body; the *second*, in the separation of the soul from God's gracious influence and approbation; the *third*, in the final, and eternal destruction, and annihilation of both soul and body, or a judicial extinction of personal existence. *Spiritual* life and death are contrasted John 5. 24. A resurrection from both *natural* and *spiritual* death to natural and spiritual life is implied in the 25th verse and a general resurrection of mankind, some to spiritual and eternal life, and others to condemnation and eternal destruction, is clearly taught in the 28th and 29th verses. The sinner, who continues in transgression and irreconciliation, lives a dying life and a living death, until God terminate his existence by casting him into the lake, that burns with fire and brimstone, which is the *second*, and will be *eternal* death.

rection of life, but they who have done evil to a resurrection of punishment.

I can do nothing of myself;\* as I hear, I judge and my decision is just; because I seek not to please myself, but to please him who sent me. Should I bear witness of myself, my testimony would not be valid;† but there is another who testifies concerning me; and ye know that the testimony which he bears to me, is true. Ye sent to John, and he gave testimony to the truth. Though I need not testimony from men, yet I say these things, that ye may be saved. He was a burning and shining lamp; and for a time, ye were disposed to exult in his light. But I have a greater testimony than John's: for the works‡ which the Father has commissioned me to perform, even those which I am doing, bear testimony, that the Father has sent me: and the Father, who sent me, has, himself, borne witness to me. Have ye never heard his voice nor seen his likeness?§ Or, have ye forgotten his declaration, that ye do not believe his messenger? Ye search the scriptures, because ye think, that in them ye find eternal life; and though they testify of me, yet

\* *The Son can do nothing of himself.* This phrase must be understood in a particular sense, as when it is said, *the Father judges no man.* Both these phrases mean no more, than that the Father and Son act by the greatest harmony of design and co-operation. Hence Jesus says: I and the Father are one. John 10. 30.

† The testimony of one man, was not of sufficient force to confirm any thing in a Jewish court, which required two or three witnesses to make the evidence complete and satisfactory. In a *forensic* sense, *not true.* means no more than *not proved.*

‡ The most complete and full evidence, that could have been given to the Jews, of the divinity of Christ's mission, was that stupendous exhibition of divine power, displayed in the numerous miracles, which Jesus wrought, accompanied with the most pure and practical system of divine truth, adorned by the most spotless life and manners.

§ The form of God, is not to be so understood as to imply any corporeal existence; for God is a spirit, without body, parts, or passions; but such a form or likeness, as God manifested when he appeared to Moses, on the mount, in the appearance of fire. Ex. 24. 17.

ye will not come to me, that ye may obtain life\* I do not require honour from men, for I know, that ye have not the love of God in you. I have come in the name of my Father, but ye do not receive me. Should another come in his own name, him ye would receive. How can ye believe, who court approbation, one of another, but seek not the glory, which is in the presence of the only God? Do not think that I shall become your accuser to the Father. Moses, in whom ye confide, is your accuser: for had ye believed Moses, ye would have believed me, because he wrote concerning me: but since ye believe not his writings, how can ye believe my words?

\* All who obtain life must come to Jesus, who is the life. Men are mortal, entirely and totally; and if ever eternal life be enjoyed, it must come through union with Christ, by a living faith. Should men who have had an opportunity of knowing God, through a Redeemer, misuse and despise that privilege, they will only have a return to life, to receive the doom of their irreligion and neglect, eternal destruction.

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## SECTION FORTY-SIXTH.

### DISCOURSE CONCERNING TRADITION.

After these things, Jesus walked in Galilee, for he would not remain in Judea, because the Jews sought to kill him. Then certain Scribes and Pharisees, who came from Jerusalem, resorted to Jesus. But when they saw some of his disciples eating bread with unwashed hands, they were offended. For the Pharisees and all the Jews, holding the tradition\* of the elders, never eat

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\* The error of the Pharisees was the same as that of the Romanists. They substituted unauthorized tradition in the place of their inspired writings, and ritual observances in the place of spiritual worship. The ordinances of external religion are only valuable as they are the emblems, and the appointed means of spiritual blessings. While their proper value is set upon the records of history, the inquiries of the critical, the labours of the learned,

without washing their hands; and if they come from market, they eat not except they dip their hands. Likewise they observe many other traditions, as the washing of cups, measures, brazen vessels, and beds. Therefore the Pharisees and Scribes asked him: Why do thy disciples transgress the traditions of the elders, by eating bread with defiled hands? But he answering, said to them: Why do ye transgress the commandment of God by your tradition; for ye set aside the commandments of God, that ye may hold the traditions of men. Hypocrites, well has Isaiah prophecied concerning you, saying: This people draw nigh to me with their mouth, and honour me with their lips, but their heart is estranged from me. In vain do they worship me, teaching as doctrines, the commandments of men. For God commanded by Moses, saying: Honour thy father and mother; and whosoever reviles father or mother, let him be put to death. But ye affirm, that if a man say to his father or mother, I have devoted all that I have, which

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the opinions of the judicious, the decisions of the early Church, and all the sources of accurate information, it ought never to be forgotten, neither is it forgotten by the Protestant Churches, that Scripture is the one unerring test of truth, to which every conclusion must be submitted. The Jews adopted many traditions, which were not only contrary, but very frequently hostile to Scripture. The Romanists have been guilty of the very same error. The Jews believed that a man might withhold assistance from his afflicted or poor parents, under the pretence that he had dedicated his substance (or *corban*) to God, with many other absurdities, enumerated at length by Lightfoot, Schoetgen, Meuschen, Gill, and alluded to in many places by the Evangelists. The Romanists have set aside the plain and express authority of Scripture, and follow gradual inventions, which they dignify by the name of traditions. They insist, for instance, on such points as these—The mass without communicants—The denial of the cup to the Laity—The prohibiting the reading of Scripture—The distinction between *latria* and *dulia*, *λατρεία* and *δουλεία*, in the worshipping of angels, and saints, and God—The use of images—The praying in an unknown tongue—The mediatorial offices of the saints, and especially of the Virgin Mary—The assumption of the Virgin, an invention of a very late age—The seven sacraments.



could be profitable to thee, ye absolve him from honouring his father and mother, by his assistance, making void the word of God by your traditions.\*

Then he called the multitude, and said to them,

\* The word *παράδοσις*, *tradition*, has occupied for two thousand years, a most distinguished place both in the Jewish and Christian Church. Among the Jews, *TRADITION* signifies what is also called the *oral law*, which they distinguish from the *written law*; this last contains the Mosaic precepts, as found in the Pentateuch; the former the traditions of the elders, i. e. traditions or doctrines, that had been successively handed down from Moses through every generation, but not committed to *writing*. The Jews bring that when God gave *Moses* the *written law*, he gave him also the oral law, which is the interpretation of the former. This law Moses at first delivered to Aaron: then to his sons Eleazar and Ithamar—and after these to the seventy-two Elders, who were six of the most eminent men chosen out of each of the twelve tribes. These seventy-two, with Moses and Aaron, delivered it again to all the heads of the people; and afterward to the congregation at large. They say also, that before Moses died, he delivered this oral law, or system of traditions, to *JOSHUA*, and *Joshua* to the *ELDERS*, which succeeded him—*THEY* to the *Prophets*, and the *PROPHETS* to each other, till it came to *JEREMIAH*, who delivered it to *BARUCH* his scribe, who repeated it to *EZRA*, who delivered it to the *men of the great synagogue*, the last of whom was *SIMON the just*. By *Simon the just* it was delivered to *ANTIGONUS of Socho*; by him to *JOSE*, the son of *Jochanan*; by him to *JOSE*, the son of *Soezer*; by him to *NATHAN the Arbelite*, and *Joshua* the son of *Perachiah*, and by them to *JUDAH* the son of *Tabbai*, and *Simeon*, the son of *Shatah*; and by them to *SHEMAIAH* and *ANTALION*; and by them to *HILLEL*; and by *Hillel* to *SIMEON* his son, the same who took Christ in his arms when brought to the temple to be presented to the Lord: by *SIMEON* it was delivered to *GAMALIEL* his son, the preceptor of *St. Paul*, who delivered it to *SIMEON* his son, and he to *Rab. JUDAH HAKHODESH*, his son, who compiled and digested it into the book which is called the *MISHNA*; to explain which the two *Talmuds*, called the *Jerusalem* and *Babylonish Talmuds* were compiled, which are also called the *Gemara*, or complement, because by these the *oral law*, or *Mishna*, is fully explained.

The *Jerusalem Talmud* was completed about A. D. 300; and the *Babylonish Talmud* about the beginning of the sixth century. This Talmud was printed at Amsterdam in 12 vols. folio. These contain the whole of the *traditions of the Elders*, and have so explained away the words of God, that our Lord might well say, *ye make void the word of God by your traditions*.

Hearken ye all to me, and understand. Nothing from without can defile a man by entering into him; but the things which come out of a man, are those that defile him. If any man have ears to hear, let him hear. And when he went into a house from the multitude, his disciples, coming to him said: Knowest thou how the Pharisees were offended on hearing that saying? He answered, every plant shall be extirpated, which my Heavenly Father has not planted. Let them alone. They are blind leaders of the blind. Then Peter addressing him, said: Explain to us this parable. Jesus answered: Are ye also still void of understanding? Do ye not perceive, that nothing from without, entering into a man by the mouth, can defile him; because it enters not into his heart, but into the stomach, and passes into that canal\* which purifies all meats. But that which proceeds from the mouth, comes from the heart, and pollutes the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, unchastity, an evil eye, false witness, calumnies, pride and foolishness. All these evil things come from within,† and defile a man; but to eat with unwashed hands does not pollute the man.

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\* *Alimentary Canal* or alimentary duct is a name given to the whole of those passages which the food passes through from the mouth to the anus. This duct may be said to be the true characteristic of an animal; there being no animal without it, and whatever has it, being properly ranged under the class of animals. Plants receive their nourishment from the numerous fibres of their roots, but have no common receptacle for digesting the food received, or for carrying off the excrements. But in all, even the lowest degree of animal life, we may observe a stomach, if not also intestines, even where we cannot perceive the least formation of any organs of the senses, unless that common one of feeling, as in oysters.

† If all these evil things come from within, and proceed from the heart, must not the human heart be desperately wicked? Jer. 17 9. But if these come from *within*, then they are not the mere effects of example or imitation. Example may draw out the inherent depravity of the heart, but it does not first produce it.

## SECTION FORTY-SEVENTH.

## THE SYRO-PHENICIAN WOMAN.

Then Jesus departed thence, and went into the borders of Tyre and Sidon. And being desirous that none should know him, he went into a house, but he could not be concealed. For lo! a woman of Canaan,\* of the same confines, whose young daughter had an impure spirit, having heard of him, came and prostrating herself at his feet, cried: Master, Son of David, have mercy on me; my daughter is grievously afflicted by a demon. But the woman being a Syro-Phenician† by birth, and a

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there. This passage, in connection with Gen. 6, 5, 12; Rom. 3. 12; and 5, 12, 18, clearly proves the doctrine of human depravity, arising from that corrupt nature, which all men have derived from Adam's defection, and is on account of his original sin, transmitted to all his posterity. However this doctrine be opposed, mistaken, or misrepresented, there is no doctrine in the moral world, so consentaneous to the general testimony of scripture, and the uniform experience of mankind, as that which attributes the introduction of moral evil to Adam's sin, and traces the depravity of the human heart to the same origin. It may be proper at all times when we speak of this subject, to use caution. Adam's sin entailed moral, natural, and eternal death on all his posterity. yet the punishment of men by the sentence of a righteous tribunal, will be executed, chiefly on account of yielding to the evil propensities of a depraved nature.

\* The several names given to this woman by the Evangelists, require illustration, to obviate the seeming discordance. She is designated by Matthew, a woman of Canaan. i. e. a Canaanite, or descendant from Canaan, Judges 1. 31. Though the seven nations inhabiting Judea before the conquest of Joshua, were descended from Canaan, yet the Canaanites were frequently enumerated as one of these nations, Deut. 7. 1, Josh. 9. 1. Canaan and his first-born, Sidon, occupied the tract of land about Sidon and Tyre, Gen. 10. 15.

† Mark denominates her a Syro Phenician, which is thus explained: Phenicia was included in Syria, according to Pliny, and the northern part of the land of Canaan, comprehending the country about Tyre and Sidon, was called Syro-Phenicia, being chiefly inhabited by the descendants of Canaan. Indeed, the Canaanites and Phenicians, according to Bochart, were the same people. This opinion is confirmed by the Septuagint, which fre-

Greek\*, though she besought him to cast the demon out of her daughter, he gave her no reply.

Then the disciples came and besought him, saying: Send her away, for she cries after us. But he answered: I am not sent, except to the lost sheep of the stock of Israel. Nevertheless she drew near, and prostrating herself, said: Master, help me. Jesus replied: Let the children be first satisfied; for it is not meet to take, and cast the children's bread to dogs. She replied: True, sir, yet the dogs under the table, eat the crumbs of the children, which fall from their master's table. Jesus answering, said to her: O woman, great is thy faith; for this saying, be it unto thee according to thy request. Go thy way, the demon is gone out of thy daughter. And from that instant her daughter was healed. Then the woman went home, and found her daughter laid on a bed, the demon having departed from her.

quently confounds Canaan and Phenicia as convertible terms. Compare Gen. 46. 10. Ex. 6. 15, and 16. 35; Josh. 5. 12.

\* This woman is called a Greek. According to the Jewish manner of distinguishing between themselves and others. After the Macedonian conquests, Greek became the common name for idolater, and was used as synonymous with Gentile.

This woman was probably the first public instance of an idolatrous Gentile's application to Jesus: and in this interesting narrative, there are many particulars worthy of our attention and admiration. 1. Her deep interest in the concerns of her daughter which occasioned her application. Her daughter being tormented by a demon, as soon as she heard of the name of Jesus, she hastened to him to implore his aid for the relief of her daughter. 2. The repulsive discouragement she encountered when she addressed the Saviour and his disciples, who at first manifest all the prejudice and abhorrence of the Jewish nation towards the idolatrous Gentiles. Jesus speaking in the language, and under the apparent impression of Jewish prejudice, compares her to a dog, and intimates that the benefits of his mission, were not to be extended to such worthless and unholy beings as the inhabitants of Canaan. 3. Her humility, faith, perseverance, and success, strike us with admiration. She acknowledges the justice of rejection, on account of her national and moral degradation; but pleads, that as a dog profits by his obsequious and faithful attention to his master, she might hope to profit by his condescension. Hence she persists until Jesus accords her request.

## SECTION FORTY-EIGHTH.

### CURE OF A DEAF AND DUMB MAN.

Then Jesus leaving the confines of Tyre and Sidon, came through the precincts of Decapolis, to the coast of the sea of Galilee, and ascended a mountain, on which he sat down. And the people brought to him a deaf man, who had an impediment in his speech, and besought Jesus to lay his hands on him. And Jesus taking him apart from the multitude, spat on his fingers, and put them into the man's ears, and touched his tongue; then looking towards heaven, he sighed and said: Be opened. And immediately his ears were opened, and his tongue loosed; and he spake distinctly.

And Jesus commanded them not to tell any man, but the more he enjoined silence, the more extensively they proclaimed his miracles; and being exceedingly amazed, they said: He has done all things well! He makes the deaf to hear, and the dumb to speak. Therefore great multitudes flocked to him, bringing with them the lame, and the blind, and the dumb, and the maimed, and many others, and laid them at the feet of Jesus, and he healed them; so that the people were inexpressibly amazed, when they saw him heal the maimed, and cause the dumb to speak, the lame to walk, and the blind to see; and they glorified the God of Israel.\*

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\* The miracles wrought by Jesus, struck with astonishment the multitudes, many of whom were heathen idolators; but on seeing Jesus display such powers, they began to adore the God of Israel, to whose almighty agency Jesus ascribed these miracles. They also bare testimony to the benevolence and wisdom of Christ's conduct and actions, saying: He has done all things well!

Such was the testimony of Christ's friends and enemies, and such will ever be the belief of all that know him. From the time he resigned his exalted seat in the Heavens, to become our kinsman redeemer, in his incarnation, public ministry, blessed example, gracious miracles, sacrificial death, public resurrection, and priestly intercession at the throne of God, he has done all things

## SECTION FORTY-NINTH.

## JESUS FEEDS FOUR THOUSAND MEN.

About this time the multitude being very great, and having nothing to eat, Jesus called his disciples to him, and said to them: I have compassion on the multitude, because they have continued with me three days, and now they have **nothing** to eat; and as some of them **have** come from a great distance, I will not send them home fasting, lest they faint by the way. But his disciples answered: **Whence** can we supply so great a multitude with bread, in this wilderness? Jesus asked them: **How** many loaves have ye? They replied: Seven, and a few small fishes. And he commanded the people to recline on the ground. Then he took the seven loaves, and the fishes; and having given thanks, he brake them, and gave to his disciples, and they set them before the people. So they all ate, and when they were satisfied, they collected seven baskets full of the fragments that remained. Now they who had eaten, were four thousand men, besides women and children. Then having dismissed the multitude, he embarked in the vessel with his disciples, and went into the precincts of Dalmanutha, within the confines of Magdala.\*

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well! And in the great day, when he shall judge the world in righteousness, though Deists and Infidels be found speechless, earth and heaven shall acclaim: He has done all things well!

\* A hitby says Magdala was a city and territory beyond Jordan, on the banks of Gadara, and Roland mentions a castle called Magdala, which he thinks gave name to this region. Either Magdala here implies the name of the district, and Dalmanutha, the chief town, or Magdala denote a city, Dalmanutha was a town within its borders.

## SECTION FIFTIETH.

## THE PHARISEES SEEK A SIGN.

Now whilst the people were crowding together, some of the Scribes, Pharisees, and Sadducees drew near, and began to tempt Jesus, by asking him questions, and entreating him to shew them a sign from heaven. But he answered them, saying: When the sky is red,\* in the evening, ye say: It will be fair weather: but in the morning, you say: There will be a storm to day, for the sky is red and lowering. When ye see a cloud rising in the west, ye say: It will rain immediately, and so it happens. And when the south wind blows, ye say: It will be hot, and it happens accordingly. Thus ye discern the appearance of the sky, but are unable† to understand the signs of the times. Why do ye not of yourselves judge what is right?

Then Jesus groaning in spirit, said to them: This evil and adulterous‡ generation seeks a sign, but none shall be given them, except that of the prophet Jonah.

\* If fiery red, the glowing globe descends,  
High winds and furious tempests he portends:  
But if his cheeks are swoln with livid blue,  
He bodes wet weather by his watery hue

*Dryden's Virgil.*

† The MSS. and versions are somewhat confused and irregular in the reading of this clause, but the sense I have given, is of sufficient authority, and accuracy. The Pharisees could form a tolerably correct opinion of the weather, from signs afforded by the appearance of the heavens, but they seemed too far blinded with prejudice, to perceive, by the signs of the times, that those very times were the days of the promised Messiah. How many precious seasons of doing and receiving good, are lost to the unbelieving and spiritually blinded part of mankind! and how many like these Pharisees, are possessed of considerable knowledge, in matters that are insignificant and transient, whilst true wisdom, which is invaluable for time and eternity, is neglected and even sometimes despised.

‡ As the Jews under the Old Covenant, were considered in marriage contract with the Lord Jehovah, all unfaithfulness and disobedience did violence to that contract, and hence, all who were

For as Jonah was in the stomach of a great fish,\* three days and three nights, so the son of man will be three days and three nights,† in the bosom of the earth. The Ninevites will rise, in the judgment, against the men of this generation, and cause them to be condemned; because they repented when warned by Jonah, and behold something greater than Jonah, is here. The Queen of th

guilty of religious defection, were denominated adulterous. But besides this view of the subject, the Jews had become so literally an adulterous race, in the time of our Lord, that Rabbi Jachanan Ben Zarchi abrogated the trial by the bitter waters of jealousy.

\* This fish has been generally called a whale, but without any authority. Bochart has proved, that this was a fish of the Shark kind. Whales are rarely, if ever, found in the Mediterranean sea into which Jonah was cast, but Sharks are natives of these waters; and several of them have been taken, in whose stomachs men have been found whole, whereas the throat of a whale will not admit any thing larger than a man's arm.

† This space of time is not to be considered astronomically, but by Synecdoche, which puts a part for the whole. It is of great importance to the right understanding of this passage, to know, that the Easterns often reckoned a part of a day for a whole day. In different parts of scripture, something is said to be done after three days when it was transacted on the third. Compare Esther 4. 16, and 5. 1; and 2nd Chron. 10. 5, 12. See also Lightfoot and Wolfe on this passage. In this sense the phrase was understood by the Jews, Mat. 27. 63, 64. Thus the Roman Lustrum and Grecian Olympiad, which included only four entire years, is often used for five years, by their ancient writers. See Hammond on this place, and Casaubon against Baronius. One entire week, or seven days, is also called eight days in the Jewish style, Luke 2. 21. So also the same space of time, which Luke calls, *about eight days*. Mark denominates, *after six days*. Mat. 17. 1, Mark 9. 2, and Luke 9. 28. The Hebrews had no term corresponding to the *astronomical* or *natural* day of twenty four hours, and therefore they calculated by nights and days, beginning to reckon at the going down of the sun. Mark 1. 32, Luke 4. 40. The body of our Lord was taken from the Cross and buried, a little before six o'clock, on Friday evening, for the Evangelist informs us, John 19. 31, that the Jews desired the body to be taken down before the Sabbath began, which according to their custom, began, at that season of the year, a few minutes after six o'clock on Friday evening. The time therefore, during which our Lord lay in the grave, was about 36 hours: that is from sun set, on Friday evening, to sun rise, on the morning of



South\* will rise, at the judgment,† against this generation, and cause it to be condemned; because she came from the extremities of the land, to hear the wisdom of Solomon, and behold here is something greater than Solomon.

But to what shall I compare the men of this generation? They resemble children sitting in the streets, and calling to their companions, saying: We have played on the pipe for you, but ye have not danced. We have sung mournful songs‡ for you, but ye have not wept. When John the Baptist came abstaining from bread and wine, they said: He is possessed of a demon. The Son of man is come using both and they say: Behold a glutton and drunkard, an associate of Tax-gatherers and sinners. But wisdom is honoured by all her children

When an unclean spirit has gone out of a man, he

the Christian Sabbath. This is the period of time during which Augustine tells Oro-ius, he had learned from the Church, our Master was confined to the grave.

\* This Queen of the South or Sheba, was according to some Jewish writers, referred to by Bochart and others. Queen Nicolaa of Jeman, in Arabia Felix. In 1 Kings 10. 1, she is called queen of Sheba, but Sheba was one of the sons of Joktan, a grandson of Arphaxad, who settled in the southern part of Arabia, called *Jeman*, or the *South*.

† All nations of antiquity believed in a judgment after death; and the holy scriptures take that opinion, as an acknowledged doctrine, on which their sacred writers base their most solemn warnings, and pious admonitions. To deny, therefore, *a judgment to come*, or limit it to the present scene of existence, is to set up the arrogance of self love over the common sense of mankind, and the testimony of divine Revelation. In that judgment it will be more tolerable for Sodom and Gomorrah than for those, who shall have heard, and neglected or despised the gospel of Jesus.

‡ There is here an allusion to the funeral dirges of antiquity, which were sung and piped for the purpose of exciting the feelings and sympathy of the attendants. The meaning of the parable probably is, that as persons who played or mourned, seemed to lose their labour, when no sympathy of joy or grief, was manifested by their hearers, so God's message to the Jews, both by John and Jesus, was equally ineffectual, in producing any change of feeling or action, among this rebellious and blinded people.

wanders\* over parched deserts, seeking a resting place. But finding none, he says: I will return to my house, whence I came. And having returned, he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits, more wicked than himself; and taking possession,† they dwell there; and the last state of that man, becomes worse than the first. Thus shall it fare with this evil generation. Then leaving them, he embarked in the vessel again, and returned to the opposite shore.

\* According to the Orphic demonology, evil spirits were divided into five classes, agreeably to the different regions of their abode; *Celestial, Aerial, Terrestrial, Aquatic, and Subterranean demons*. This demon is represented as wandering through parched deserts, or uninhabited lands, and finds no rest, because he finds no man, in which he might gratify the evil propensities acquired, when in a human body. This passage shows that spirits, in a separate state, have the same dispositions, which ruled them in connection with the body; and therefore they must ever be wretched, until either regenerated or destroyed.

† Those who deny the reality of possessions, make our Lord, in this place, to draw a simile from a mere fancy, and thus render his argument vain and futile. The reality of demoniacal possessions must therefore be admitted, to give either force to the argument, or rhetorical propriety to the language of Jesus. Had the doctrine of demons been a vulgar error, our Lord would never have adduced it as the basis of his public address to the Scribes, Pharisees, and Sadducees; some of whom denied the doctrine, and others were sufficiently critical and captious to expose the fallacy or weakness of his argument. He, therefore, who would deny the doctrine of *demoniacal possessions, a future judgment, and a future hell*, reduces the New Testament to a level with the acception responses of the Delphic oracle, and thereby lays the foundation of Atheism and profligacy.

## SECTION FIFTY-FIRST.

### CAUTION AGAINST FALSE DOCTRINES.

Now when the disciples had returned to this side, Jesus charged them, to take heed, and beware of the

heaven of the Pharisees and Sadducees; and also of the heaven of Herod. Wherefore they reasoned among themselves, saying: 'This is because we have brought no bread, for they had forgotten to take in bread; neither was there in the vessel, more than one loaf. When Jesus perceived, he said to them: O ye distrustful ones, why reason ye among yourselves, on account of having

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For the illustration of this section, it may be necessary briefly to state; 1. What were the erroneous opinions of the Pharisees, Sadducees, and Herodians. 2. That men are responsible for erroneous or pernicious sentiments: 3. That we ought to be very cautious both of receiving erroneous opinions, and of acting under their influence.

1. The two first of these sects, very probably sprang up together, about two hundred years before Christ, having their origin in a controversy about the degree of importance and authority, that should be attributed to the traditions of the elders. The Pharisees maintained the oral law or traditions to be equally binding as the written law or scriptures; and the Sadducees, utterly rejecting all obligation to the *oral*, acknowledged submission as due alone to the letter of the *written* law. Hence the Pharisees, so called, from a Hebrew word which signifies to *separate*, paid the greatest attention to traditions, ceremonies, and matters of small importance, and neglected the holy commandment; and therefore soon sunk into the most degraded and burdensome superstition; whilst the Sadducees, so called from Sadoc, their founder, ran into the very opposite extreme, and became as great fanatics in scepticism and infidelity, as the Pharisees, in the humiliating follies of superstition.

As the Sadducees denied a *future state*, and consequently a *future retribution*, it is easy to perceive that their creed would offer no obstacle to political accommodation. Hence they readily acceded to the desires of Herod the Great, and his son, Herod the tetrarch of Galilee, in their attempts to accommodate the Jewish religion and sacred polity, to the pagan rites of venal Rome. From this alliance of the Sadducean religion, originated the sect of the Herodians, who drawing the Epicurean or libertine conclusion from the infidel creed of the Sadducees, thought it most wise, to make the best of the time that now is, and shape their pretended religion to the profit, popularity, or fashions of the times. Hence the reason why one Evangelist calls this same heresy, the heaven of the Sadducees, and another denominates it the heaven of Herod. Compare Mat. 16. 6, and Mark 8. 15. The heaven therefore of

brought no bread. Do ye not understand nor reflect? Are your hearts still callous? Having eyes, can ye not see? and having ears, can ye not hear? or are ye unable to remember? When I distributed five loaves among five thousand, how many baskets full of fragments did

the Pharisees, Sadducees, and Herodians against which Christ cautions his disciples, are these erroneous doctrines:

1 The Pharisaic doctrine of fate or the modern doctrine of necessity, connected with a mere external form of ceremonies without the engagedness of the heart. See what has been said in the seventh and forty-sixth sections. pp. 41. 175. 178.

2 The Sadducean doctrine of no future existence, or retribution; and consequently the negative dogmas, of no spirit, no angel, no future judgment, no awful Hell.

3 The Herodian doctrine of political accommodation, which accedes to whatever may be most popular, or best adapted to the reigning prince passion, or prejudice of the times. Now every man may perceive, that any one of the above doctrines must strike at the very vitals of true religion; for if the doctrine of fate, necessity, or absolute predestinarianism be true, we have no more reason to approve, or disapprove of our actions, than we have to blame or praise the planets for pursuing their course, or heavy bodies for falling, in obedience to the laws of gravitation. Alike dangerous was that other Pharisaical dogma, that religion was a mere external exercise of the body, by a rigorous observance of ceremonies, without the exercise of the heart, and a scrupulous regard to the spirit of the divine law. This latter opinion leaves nothing to religion, but the shadow without substance, or a body without a soul. See section twenty-eighth, p. 109.

Nor can there ever be true religion, nor any system of truth and piety, where the Sadducean doctrines of no Hell, no judgment to come, and no future accountability receive countenance, or obtain ascendancy. Such an erroneous heresy sponges religion and piety from the heart, effaces the very shadows of religion and morality from the world, and introduces the blackest cloud of infidelity, that ever poured its sweeping storm, or scattered its devouring fires, on our devoted world. When such pernicious and infidel heresies are once imbibed, no wonder that they should soon produce ancient Herodianism, or modern Hobbism; for then religion loses all obligation.

Men are responsible for their religious opinions, and are consequently blamable in proportion to the neglect or indifference they have manifested. This must appear evident on the least reflection. 1. If all *sentiments be innocent*, then all the divine dispensations are nugatory and useless; for a revelation sinks into

ye carry away? They answered: Twelve. And when seven, among four thousand, how many baskets full of fragments took ye up? They said: Seven. How is it then, said he, that ye do not understand, that I spake not to you concerning bread, when I cautioned you against

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insignificance, at the very moment that error is exalted to equal empire with truth. 2. All the cautions and warnings of scripture are on this supposition, irrational and unnecessary. 3. All connection between cause and effect must cease, or be disregarded. If therefore, there be any connection between a man's mind and his actions, which no sane man will deny; if God have given a revelation, and attached praise or blame to its reception or rejection, if all admonitions and warnings of God and his messengers, to receive the truth, and shun the path of error and folly, be not worse than vanity and vexation of spirit, it inevitably follows, that men are accountable for their opinions, as well as for their actions.

3 From what we have said, it also follows, that men ought to be very cautious of imbibing erroneous opinions, as they may have an awful and decisive influence in determining their fate for time and eternity. All appearances of evil should be avoided; and a sober and pious application of all proper means for attaining the knowledge of the truth and its renovating and life-giving influence, should be cultivated and improved. Inattention to the means of knowing the truth and receiving its benefits, brought that awful denunciation on Capernaum, in which Jesus predicts that their future destiny will be more intolerable than that of the unnatural and brutish Sodomites. Surely therefore, if God devoted the Jewish nation to ruin and abandonment, on account of apostacy from the truth which he had given them, ought not every man to hear the words of Paul Col. 2. 8: *Beware that no man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world:* and to follow the direction of Solomon: *Cease my son, from hearing the instructions which cause to err from the words of knowledge.* Prov. 19. 27.

All indifference to opinions, or attendance on the ministry of those who attach little importance to what they call speculative notions, should be avoided; and some rules of direction and guidance kept in view. In our investigation of truth, all principles should be submitted to *certain tests*, and retained or rejected accordingly.

1. That doctrine should be suspected, which cannot be clearly expressed in the words of scripture.

the leaven of the Pharisees and Sadducees. Then they understood that he did not caution them against the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

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2. That doctrine is liable to suspicion, which cannot be sustained by the Jewish number of witnesses; two or three plain testimonies from as many different writers of the Christian Scriptures.

3. That doctrine should be received with caution, which is not of a practical tendency agreeable to the rule of Jesus: Every branch that bears not fruit, he takes away; by their fruits ye shall know them.

4. No doctrine should be admitted or retained, which is clearly contradicted by two or three plain scriptural testimonies; for inconsistency destroys the force of evidence.

5. That doctrine which involves mysticism, unintelligibility, or absurdity should be suspected.

6. Every doctrine which manifestly reflects on the character of God, or tends to weaken the confidence of men in the justice and benevolence of his administration, should be rejected.

7. Every principle tending to bring man nearer to his Creator, in holiness and beneficence, should be encouraged and practised.

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## SECTION FIFTY-SECOND.

### BLIND MAN OF BETHSAIDA.

Afterwards Jesus went to Bethsaida, and the people brought to him a blind man, whom they entreated him to touch. And Jesus took the blind man by the hand, and led him out of the town. Then spitting on his eyes,

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Commentators conjecture, that Christ led this man out of the city Bethsaida, because he considered its inhabitants unworthy of beholding any more of his miracles wrought amongst them. When any people enjoy sufficient means of knowing God through his Son, and choose to continue in infidelity and irreligion, it is just that God should withdraw his light and truth, and abandon them to sin and destruction.

and laying his hands on him, he asked him: What seest thou? The man looking up, said: I distinguish men from trees only by their walking. Again Jesus put his hands on the man's eyes, and caused him to look up, and his sight being restored, he saw every object distinctly. So Jesus sent him home, saying: Neither go into the town, nor tell any of its inhabitants.

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## SECTION FIFTY-THIRD.

### PETER'S CONFESSION.

As Jesus journeyed towards the district of Cesarea Philippi,\* he withdrew from the way for private prayer.† and his disciples went with him. Then he asked them, saying: Whom do men say ‡ that I, the Son of Man, am? They

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\* Cesarea Philippi was a town in the province of Iturea and tetrarchy of Philip, situated near Mount Libanus. This city was first called Laish or Leshen, Josh. 19, 47, and Judges 18, 7, 29; but after the conquest of the Danites, it was called Dan. The city being rebuilt and beautified by Philip, the tetrarch, was named Cesarea, in honour of Tiberius Cæsar; and to distinguish it from Cesarea on the coast of the Mediterranean, Philip added his own name; hence it has been denominated Cesarea Philippi.

† The conduct of Jesus is worthy of all imitation. Not even the fatigue of the journey, nor the company of the multitude can prevent his retirement for secret prayer. They who pray, may be called Christians, or disciples of Jesus; but they, who do not stately withdraw from the business and noise of the world, and prostrate themselves before the God of their life, and the preserver of men, are whatever they may imagine, ungodly infidels, without any claim to Christ, or to the benefits of his salvation.

‡ The opinions which the Jews held concerning their Messiah, were as indefinite as they are at present, among his professed followers. Of these opinions we have elaborate and learned discourses, by Lightfoot, Kuinoel, Smith and Blomfield. The following brief summary exhibits the principles in which many of the ancient Jews and modern Christians unite.

answered: Some say, John the Baptist; some, Elijah; others, that Jeremiah, or one of the ancient prophets, has risen again. But he said to them: Whom say ye that I am? Peter answered: THOU ART THE MESSIAH THE SON OF THE GOD JEHOVAH.\* Jesus said to him:

1. Some maintained that he should be only a mere man, endowed by God with peculiar powers. To this opinion Jesus refers in the question: Whom say men that I, the son of man, am? That is, as they believe me to be a man, what man do they think I am? To this the reply is appropriate. Some of the Jews believing the Pythagorean Metempsychosis, supposed him to be Elijah, or the Baptist, or Jeremiah. And to the belief that the Messiah should be eminently distinguished by divine gifts and miraculous powers, Jesus alludes, Luke 4. 18, and Matt. 12. 28.

2. Others maintained that the Messiah should be superior to the Fathers, to all mankind, and also to the Angels; that he existed before the creation of the world, and was employed by God as an instrument in the formation of the world; and that he had been the medium of all that intercourse which the deity has maintained with man since the formation of the world; especially, that he delivered Israel from Egypt, led them through the wilderness, gave the law to Moses, and has been constantly engaged in the support and protection of the religious institutions of Israel. To this view of the Messiah, Jesus refers, John 8. 13, and 6. 33, 38, 62, and 17. 5, and on this opinion is evidently founded the reasoning of the Apostle, Heb. 1, 3, 4, 5, 6. Compare also Col. 1. 15-17; Philip. 2. 6-8; Gal. 4. 4; 2 Cor. 8. 9; Rom. 1. 3, 4; and 9. 5; Rev. 1. 17 and 3. 14.

3. That the object of his mission should be to establish a pure and perfect form of worship, John 4. 25. Luke 1. 73. to offer an expiatory sacrifice for sin, Isaiah 53. 5, 10. John. 1. 29; to give remission, Luke 1. 76, Acts 13. 38; to deliver his people from sorrow and suffering, and introduce them into eternal and abiding felicity, Luke 1. 68, and 24. 21, and John 12. 34.

The first of these views has been common to such deistical Jews and Christians, as neither see nor feel the spirit and power of divine truth. The second and third combined, enter into all the creeds of spiritually minded Christians of every denomination; and no creed that does not recognize these, can consistently profess relationship to the holy scriptures, or the church of the living God.

\* I have given this phrase its proper Hebrew form; the words *Christ* and *living*, being only translations of *Messiah* and *Jehovah*. This confession of Peter, whether made for himself or in the name of the twelve, is probably the most concise and comprehensive, and perfect Christian creed, that ever was published in one sentence.



Blessed art thou, Simon, son of Jonah; for flesh and blood \* have not revealed this to thee, but my Father

It is capable of being analysed into the following articles: 1. There exists a God. 2. He is one only being. 3. This God is Jehovah, the self-existent and eternal fountain of being and life, and thus distinguished from all false deities. 4. That Jesus is the true Messiah, the subject of the prophecies, and therefore, the prophet, priest, and king of God's Church. 5. Jesus the Messiah is not merely a man, but the Son of God, which implies that God was the *proper* Father of Jesus: the phrase not being understood as descriptive of office, but of derivation and descent, according to its general acceptance among mankind in those days. 6. Jesus is the Son of the living God, being like his Father, the source of life to men. This confession thus analysed, is what has been universally acknowledged by the Church of God in every age and country since the days of Peter, and ought not to be set aside in the admission, or in the retention of a single member; for practical religion will never be found where the pre-existence of Jesus, or his sacrificial death, is denied.

\* This peculiar expression of approbation, unfolds the divine authority of two important doctrines. 1. *The doctrine of divine influence and guidance.* Peter learned not the subject of his confession from *flesh and blood*, a Jewish periphrasis for *man*, Gal. 1. 1, 12; but from Christ's Father in the highest heaven. A belief of this doctrine gives rationality and importance to the apostolical advice: *If any man lack wisdom, let him ask of God.* 2. *The doctrine of the divine Sonship of Jesus*, implied in the phrase: *The Son of the God Jehovah.* Had Jesus considered the phrase as merely implying Peter's belief in him, as the promised Messiah, there could have been no reason for any peculiar expression of approbation at this time, more than on other occasions, when the disciples declared their belief, that Jesus was the Messiah. See John 1. 41-45, and 6. 69; Matt. 14. 33. It appears, therefore, that the common reading of John 6. 69, is not correct, and that Matthew uses the phrase, *The Son of the God*, with the articles, only here, and in chap. 26. 63, where it was clearly understood, by the High Priest, not to mean simply a description of the office, but of the nature and origin of the Messiah, and was accordingly pronounced blasphemy. I have often thought of the saying of John, first Epistle 4. 15: *If any man confess that Jesus is The Son of the God*, God dwells in him, and he in God. This seems to be the exclusive character of true believers, to which confession, the power of religion is confined.

who inhabits the highest Heaven. And truly I say unto thee, thou art Peter, and on this same rock\* I will build

\* What the word *rock* implies in this place, has given occasion for much conjecture, criticism, and controversy. There are three principal opinions. 1. That the word is put metaphorically, for the doctrine contained in Peter's confession. 2. That it denotes Christ himself. 3. That it is merely a translation of the Syriac *Cephas*, a name given to Peter by our Lord, and signifying a stone; and consequently, the word *rock* and Peter imply the same person.

1. That the word *rock* implies the doctrine contained in the confession of Peter. How early this opinion arose, I am unable to say, but I find it common to both the Greek and Latin churches in the fourth century. Thus Hilary L. 2 de Trin. *Petra est fidei confessio*. But Chrysostom, on this subject, says. *τὴ πέτρα — τὴ ἰσχυρὰ τῆ πίστεως τοῦ ἰουδῆ*. On this rock—that is, on the faith of his confession. Of this opinion, we find Beza, Lightfoot, and many others, among the modern interpreters.

2. The second opinion is, that Jesus transfers the discourse from Peter to himself, and consequently the word *rock* means Christ, who is so frequently called a rock, and corner-stone, and foundation, in the apostolical writings. See Acts 4. 11; 1 Cor 3. 11, 12; and 10, 4; Eph. 2. 20; 1 Peter 2. 4. See also Isaiah 28. 16, and Psalm 118. 22. It is alleged that there is an inequality in the terms *Petros* and *Petra*, which is incompatible with their application to the same subject. *Petros* signifies a stone, or a piece of a rock, but *Petra* signifies a real rock, whose proportionate superiority to a single stone or small piece, denotes a similar inequality of dignity between our Lord and his apostle.

3. The third opinion is, that both the words *Petros* and *Petra*, are here used as appellatives of the apostle, and consequently, Peter was that rock on which Christ said his Church should be built. To this the connection and scope of the passage agree. There seems to be something forced in every other construction, and an inaptitude in the language and figure of the text, in every attempt to construe the words otherwise. Protestants have betrayed unnecessary fears, and have, therefore, used all the hardihood of lawless criticism, in their attempts to reason away the Catholic interpretation. But we are unable to see what either party can gain by the contest. It is granted that there seems something unusual in the application of a feminine noun *Petra*, to a masculine subject *Petros*, but there is something more strange in our Lord's saying, that the apostle was well named Peter, a *stone*, unless he intended the word *rock* to mean the same being; and the words immediately following: "I will give thee the keys," plainly show that the whole sentence is addressed to Peter. It is not strange, seeing the Jews were accustomed to call the Levites, *stones of the Temple*, that

my Church,\* against which the gates of Hell † shall not prevail. And I will give to thee, the keys ‡ of the

he should call Peter a foundation in his Church. The apostles are so denominated, Ep<sup>l</sup>. 2. 20, Rev. 21. 14. But what is especially meant by the address of Christ to Peter is, that next to Jesus, the chief corner stone of the Church, Peter should be the most eminent and distinguished stone or foundation. Hence he was the first after the resurrection of Christ who received the commission to feed the lambs and sheep of a spiritual flock. John 21. 15, 16. Like his master, he was the minister of the circumcision, Gal 2. 8; and opened, in a pre-eminent manner, the Kingdom of Heaven to both Jews and Gentiles, Acts 2. 14—42, and 10. 9—44. Thus Peter was in fact, next to Jesus, the foundation of the Church.

\* The word Church is here used in its most extensive signification, and denotes the aggregate of all sincere professors of Christianity throughout the world, in every age, and of every sect. A particular Church has been very well defined to be a "congregation of faithful persons, among whom the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance." Wherever, therefore, the true gospel of Christ is preached, and his ordinances of Baptism and the Eucharist are duly administered and received, there is a Church of Christ, but a defect in any of these essential requisites, disqualifies the assembly for the sacred title of Church. Hence the necessity of admitting into the Church only those who make an humble and sincere profession of their faith and hope, and the exclusion of those who do not continue to evince that faith and hope, by a walk and conversation becoming the gospel.

† As the word *Hades* is here put in the sense of hostile opposition to the Church of Christ, I have rendered it by the term *Hell*, which word, when used in an evil sense, always implies either the place or state of the damned.

By *πύλαι* Ad<sup>s</sup> one class of critics understand simply *death* or *destruction*, so that the meaning will be, The Christian Church shall never be destroyed: whilst others contend, that *πύλαι* refers to the Oriental custom of meeting and deliberating at the gates of palaces and cities; of which usage there are several vestiges both in the Old Testament, and in the writings of modern travellers; and the name of *Ottoman Porte* is deduced from this practice. According to this acceptation the meaning will be, that the power and machinations of Hell itself shall not be able to subvert the Church of Christ. This latter opinion is plausible, and it is espoused by *Casaubon Exercit.* p. 356. and also by *Michaelis ad loc.*

‡ The keys of the kingdom, signify the government of the Church. The delivery of the keys was a symbol of authority and power,

kingdom of the highest Heaven; and whatsoever thou shalt bind on earth, shall be bound in the highest Heaven; and whatsoever thou shalt loose on earth, shall be loosed in the highest Heaven. Then he strictly charged his disciples not to say to any man: This is the Messiah.

being placed in him to whom they were given. Isaiah 22. 22, and Rev. 3. 7. The inauguration of the Rabbis or Doctors among the Jews, was performed according to their ancient institutions, by the delivery of keys. These keys denoted the power and authority to open and explain the scriptures. Matt. 23. 13, and Luke 11. 52; to declare what was right to be believed and done, and what should be rejected; to admit into the fellowship of the Church, or exclude from its fellowship, such persons as the oracles of divine truth pronounced fit to be received or excluded; to pronounce the remission of sin to the sincerely penitent, and to declare to unbelievers and impenitent persons, that they have no part in the forgiveness of sins, nor inheritance in the kingdom of God. In all this, Jesus has promised, that whatever they shall thus bind or loose, acquit or condemn, according to the laws of his kingdom, shall be established and ratified in the Court of Heaven.

## SECTION FIFTY-FOURTH.

### JESUS FORETELLS HIS SUFFERINGS.

From this time, Jesus began to inform his disciples, that he must go to Jerusalem, and there be rejected by the Elders;\* and after suffering much from them, and

\* *Elders* among the Hebrews, were magistrates, heads or rulers of the people; the word being rather a term of office, than a name of age. Ex. 3. 16, Ez. 10. 7, 8, Deut. 27. 1, and Num. 11. 16. The Supreme court of the Jewish nation, was called *SANHEDRIN*, and consisted of seventy or seventy-two members, under the presidency of the High Priest. The seventy members consisted of three classes. 1 *The Chief Priests*. These were either such as had executed the Pontificate, or the chiefs of the twenty-four courses of Priests. 2 *The Elders*, who were princes of tribes. 3 *The Scribes*, who were men learned in the law. All the Scribes and Elders were not members of the Sanhedrin, but only such as were elected or nominated to that office.

the chief priests and Scribes, he should be killed; and after three days, he would be raised again. Having said this openly, Peter took him aside, and began to reprove him saying: God forbid, Master, this shall not befall thee. But he turning, said to Peter: Get thee behind me, adversary, thou art a snare\* to me, for thou desirest not the things of God, but the things of men.

Then calling to him the multitude and his disciples also, he said to them: If any man desire to become my disciple, let him renounce himself, and take up his cross† and follow me. For whosoever is desirous of saving his life, shall lose it, but whosoever is willing to lose his life for the sake of me and the gospel, shall preserve it.

\* The word *σκάνδαλον*, implies any thing placed in the way, to prevent the progress of another. Thus when the Jews heard of the approach of the Assyrians, they fortified the hills and villages, and placed *impediments* or *scandalals*, in the Champaign country, Judith 5. 1; That is they put down sharp pointed posts into the ground, which caused the man or horse who might tread thereon, to stumble. Hence the same term is translated *stumbling-block*. Peter would have been a *skandalon* or stumbling-block to his Master, had he succeeded to persuade him not to go up to Jerusalem, nor submit to the sufferings, which Jesus had just predicted. Peter was yet full of the Jewish notion of a Political Messiah, and temporal kingdom; but Jesus came for more spiritual and exalted purposes, than to set up an earthly kingdom; and therefore he considered every person an adversary, who would distract him from his duty; and every thing or person, a snare or scandal, that would impede his course. O that every Christian could manifest the firmness of his Master, by saying to every obstacle, even the most dear and enticing relative or charm, that would obstruct the course or progress of duty: Get thee behind me Satan.

† *He must be ready for the most severe death if duty require.* It was the custom *anciently*, for the malefactor to carry the cross, on which he was condemned to suffer, to the place of execution. So it was with our Lord, till he became unable to bear it; and Simon a Cyrenean was compelled to bear it for him, John 19. 17, Mark 15. 21. He that\* would be the true and acknowledged follower of Jesus, must be prepared to suffer any evil voluntarily, if it cannot be avoided consistently with a pure conscience, and strict obedience to the requisitions of the gospel.

What is a man profited if in gaining the whole world, he destroy\* himself, or forfeit his life? Or what would a man not give as a ransom for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed† when he shall come in the glory of his Father, accompanied by the holy angels, to recompense‡

\* This passage bears unequivocal testimony to two important and often disputed doctrines: *The complete mortality of man; and that immortality is entirely dependent on Christian fidelity.* The sin here denounced, is inordinate love of life. The blessing promised, is continuance of life. The same word here translated *life*, is that which is general rendered *soul*, in the common translation. But if he that seeks to preserve his soul, will lose it, that soul cannot be *immortal*. The language of our Lord is here of the same import, as it is, where he tells the disciples to fear him that can destroy both soul and body in Hell. He therefore who prefers the life, which he now has, to the spiritual life Jesus came to bestow, will suffer the pangs of the *second death*, which will issue in cessation of personal existence.

† In this and many other passages of scripture, the profession of the Christian religion is expressly required of all that believe it; because this is the great means of preserving it in the world. Those who are so far ashamed of the religion of Jesus, as not to make and maintain a public profession of Christ's religion, may rely on the truth of God, that they shall never enjoy the salvation of Jesus whatever may be their belief. Surely this awful warning ought to be strongly enforced in this age, when so many persons of eminence in literature and science are sceptics and unbelievers and consequently become a temptation to weak Christians to be ashamed of Christ and his religion.

‡ They who would persuade us to believe, that this coming of the Son of man to recompense every man according to his works, took place at the destruction of Jerusalem, ought not to be heard; for they are such as darken counsel by words without knowledge. Who, but either a deceiver or a deceived person, could be so stupidified or foolish, as to pretend that *the calamities which befell a few Jews, was the completion of God's retributions, towards the innumerable millions of Adam's race, which have lived, or may yet live, in a hundred different nations and ages of the world.* The false and glaringly absurd doctrine, that every person is *continually*, or daily rewarded according to his works, is alike repugnant to all scripture and experience; and is refuted by every public calamity, as well as every judicial process against crime.

every man according to his works. Then he said: Truly I assure you: Some of those, who are present, shall not die till they see the Son of man depart\* into glory, and the reign of God ushered in with power.

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When Jerusalem was destroyed, many thousands suffered, who were not born, when the Jews put Jesus to death; and no doubt, as many thousands of guilty sinners had died in Jerusalem, during the forty years which elapsed between the crucifixion of Christ and the overthrow of the Jewish nation. We may view the sufferings of the Jews at that period, as a punishment for national sin, but it is utterly beneath the character of a rational being to imagine, that any thing like *individual recompense*, according to works, was at this time administered by Christ.

\* Raphaelius interpret this passage of Christ's ascension into Heaven, when he took possession of the mediatorial kingdom and glory, and which was a sure pledge, that he would come again to judge the world. The Greek word, *exousia*, signifies *motion*, but does not imply either *coming* or *going* exclusively. Whether the motion, or movement, be to, or from a place, must be inferred from the context. It is therefore as correct to translate the phrase *depart in glory*, or *go into glory*, as *come in glory*. This is manifestly the sense and proper translation of Luke 23. 42. *When thou goest into thy kingdom*. See also John 5. 4. *Jesus went into his glory or kingdom*, when he ascended, and the kingdom or reign of God, was ushered in with power at the Pentecost, which soon followed his ascension.

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## SECTION FIFTY-FIFTH.

### CHRIST'S TRANSFIGURATION.

Now after six days, being on the eighth day\* after this discourse, Jesus took Peter, James and John his

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\* Matthew and Mark, reckoning the entire days between the day on which Christ foretold his sufferings and death, and that on which he ascended the mount, call them *six*; but Luke including the days of both transactions, makes them *eight*. The Chronicon of Tirinus makes the day of the transfiguration to have been the first day of the week, and sixth day of the month August. This agrees with the Chronology, which we have adopted.

brother, and went to an high mountain\* apart, to pray. And whilst he prayed, the appearance of his countenance was changed, and he was metamorphosed† in

\* The most general opinion is that the transfiguration happened on Taber, a high mountain in the southern part of Galilee, on which Jerome says, the Christians have built three churches instead of the three tabernacles, which Peter proposed to erect. But from Mark 9. 29. it appears that Jesus passed through Galilee, going from the mount to Capernaum, and that the journey was in a southern direction from the neighbourhood of Cesarea Philippi. Matt 16. 18. Now this is opposed to the opinion that Taber is meant. Mount Lebanon, or Libanus, which stands near the town of Cesarea, was therefore, very probably the scene of that glorious event. Thus Isaiah prophesied, that Lebanon should see the glory of the Lord. Is. 55. 2. Moreover Jerome says, Libanus is the highest mountain in Palestine.

† This metamorphosis or transfiguration, was not a change of the figure, but of the appearance of Christ's body. Euthymius, Cajetan, and others say: The change in the appearance of Christ's person, was occasioned by the manifestation of his celestial nature, through the humanity, which gave a luminous glory to the earthly body, and even the raiment of Jesus. It is very probable that Jesus now assumed the Shechinah, which led the Israelites through the wilderness, and is beautifully described by Habakkuk, third chapter. Bishop Porteus supposes this glorious appearance, to be the accomplishment of what Christ had predicted, when he said that some of those who stood by him, should not taste death, till they should see the Son of man come in his glory. See the majestic description of Christ's glorious person by John, Rev. 1. 13—16.

Having prepared the minds of his disciples for his approaching sufferings and death, our Lord, for the greater confirmation of their faith in all the predicted trials that awaited them, determines to manifest himself to them in his glorified state; in that state, we may believe, in which He was before the world began, in which he is at present, in which also He will appear to an assembled world. He sets before them, as his custom was, by a significant action, a demonstration of the truth of what he had told them, that some of them should see their king in his glory. The transfiguration of Christ, like his resurrection and ascension, appears as it were to draw back for a moment the veil from the invisible world. The impenetrable barrier is passed; a light seems to dart from heaven to disperse the thick clouds that hang over the valley of the shadow of death, and we are admitted into the presence of the Judge of the world, and see with the eye of



their presence. And his face shone like the sun, and his raiment assumed a dazzling white like snow, which no tulle on earth could imitate. And behold two men,\*

faith, the spirits of the just made perfect, before we are called upon to resign this corruptible body to the shroud and to the tomb. Where the spirits of the departed exist, what their condition, or what their laws of consciousness, or means of happiness, man must die before he can ascertain. But it is not improbable that the invisible world is so mysteriously connected with this visible diurnal sphere, that the cessation of our consciousness as to present things, is but the commencement of our consciousness of all those unknown realities of the other world. Who can say, that we are not at this moment surrounded—that we are not at every period of our lives encompassed with a cloud of angelic spirits, the anxious witnesses of our thoughts and actions:

"Millions of spiritual creatures walk the earth

Unseen, both when we wake, and when we sleep."

\* These are called men, as if the sacred writers would guard us against the false notions of some, that they were angels or aerial phantoms. Many are inclined to believe that the spirits of men are some indescribable things or nothings, between death and the future general resurrection; but all antiquity believed in a corporeal form and existence obtained immediately after death, which Paul, in the fifth chapter of his second epistle to the Corinthians, expressly affirms to be his own faith and hope. The appearance of Moses and Elias confirms the doctrine of an intermediate state and refutes the fable of soul-sleepers. But if it be inquired: How could John, Peter, and James know, that these men were Moses and Elijah? We answer it is very probable, that on this singular occasion, they appeared in the ancient attire of their office, according to the description given by the sacred writers, Ex. 34. 29—35 and 2 Kings 1. 8, and 2. 11, 13. Yea the peculiar characteristics of each, might be manifested as Moses bearing the emblems of the two tables, and Elijah in a chariot of fire. They might also be easily known from likenesses of these distinguished persons, preserved by the Jewish nation. But most probably they were known to the apostles by their conversation. If it be asked again: Why should these two appear rather than any other? We answer: Moses was the founder and legislator of the Jewish nation, and he now appears to attest, that this same Jesus was that Prophet to whom he referred, when he told Israel A prophet shall the Lord your God raise up to you like to me, Deut. 18. 15; To lay the tables of the law at the feet of the Messiah, to be revised, confirmed, or abrogated, as this King of Israel might think best adapted to the nature of his kingdom, and welfare of

of a glorious aspect, appeared to them. who were Moses and Elijah. and they conversed with Jesus concerning the departure, which he was about to accomplish\* at Jerusalem. Now Peter and those that were with him, had been overcome by sleep, but waking they saw his glory and the two men who were standing with him. And when they were about to depart from him, Peter said to Jesus, Master, it is good for us to stay heret† and if it please

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his subjects. Elijah is also present as the chief of the Prophets, to bear witness, that the spirit of the Prophets was the testimony of Christ. The presence of these distinguished personages, showed that the law and the prophets were fulfilled in Jesus.

\* The grand topic of discourse, in this celestial assembly, was the death of Christ. They talked with Jesus about his decease or departure, which he was about to accomplish at Jerusalem. If Paul had a correct view of the connection between the Mosaic and Christian dispensations, we are assured by him that the rites of the former were types or representations of the substances contained in the latter. Heb. 9. 23, 24, and 10. 1. No wonder then that Moses should be interested in that which alone gives meaning and significance to his emblematic institutions. The sacrificial death and atonement of Jesus, is that which alone opens the mysteries of the kingdom of heaven. All the rites and sacrifices of the law and predictions of the Prophets have meaning, if we admit the priestly sacrifice of Jesus, but take away this doctrine, and the spirit, substance, life and beauty of the Mosaic and Christian dispensations are destroyed.

† It is good to be here or remain in this place. Such was the language of Peter, when he saw Moses and Elijah about to leave the company of his Master. It may be proper briefly to notice the circumstances which led him to this conclusion and what is implied in the conclusion itself. The late discourse of our Lord, in which he had predicted his death, as about shortly to happen, had filled the minds of the apostles with sorrow and distrustful apprehensions, but this exhibition of his glory, rekindled their faith, joy, and confidence. The blessed fellowship, which they had, during their stay on the mount, enjoyed in the company of so exalted and glorified spirits, as Moses and Elijah, the first born of Heaven, must have been inexpressibly interesting. They had now enjoyed a more clear and perfect vision of the celestial blessedness, that awaits the faithful, and more complete evidence of the reality and glory of the immortal state, than ever had been afforded to any. The transparency of celestial and immortal bodies, had been generally believed, and the brilliant luminaries of

three, let us make three tabernacles in this place, one for thee, one for Moses, and one for Elijah. For being greatly afraid, he knew not what to say. Whilst he thus spake, a bright cloud came and surrounded them; and a voice came out of the cloud, saying: 'This is my

Heaven, had been considered, as emblematic of the shining bodies of the righteous, but now they see with their eyes, the truth and certainty of this opinion, in the glorious and shining bodies of their Master, Moses, and Elijah; and therefore the bright prospects of celestial felicity and glory, sicken their attachment to the things of time and sense.

Another circumstance which gave peculiar interest to this interview, was that the Elijah here mentioned, was very probably their old Master, the Baptist. See Mal. 4. 5, Luke 1. 17, and Matt. 11. 14, and 17. 12. The supposition that John the Baptist was in reality the Elijah of the Old Testament, agrees well with the history of Elijah, and what Jesus says of the Baptist Matt. 11. 9—11, and is perfectly conceivable by all except those modern Sadducees to whom the idea of angel, spirit or incarnation, is become paradoxical and offensive. Here then the evidence becomes complete, and the scene inexpressibly engaging. The Great Witnesses for God and revealed religion during the two most distinguished dispensations which were ever given to men, have here assembled together, and are consulting about the vitality and substance of all religion, the redemption of the world by the death of Jesus Christ.

The conclusion itself. Jesus and his apostles had retired to this mountain for prayer; and whilst they prayed, the appearance of Jesus was changed, the heavens open, and the celestial host descend, to mix in fellowship and exercises so divine. How often have the pious worshippers of God, retired like these apostles to private places, with sorrowful hearts, and after beholding the visions of the Almighty, and hearing the reconciling voice, have come away rejoicing. No wonder that the unbelieving, cannot see the advantage nor reason of prayer. They are a faithless race; and when they, at any time, come to God in the form or attitude of prayer, they neither feel their need of divine grace, nor expect to receive any notice from God, on that occasion; and therefore they are sent away empty and ashamed. It is good for Christians to retire frequently from the world, to hold communion with God, especially in prayer and at the Holy Sacrament of the supper. Here they are enlightened to behold their wants and spiritual poverty, and feel humbled; and falling prostrate at the foot of the

beloved Son, in whom I am well pleased; Hear ye him.\* When the disciples heard, they fell on their faces, and were exceedingly afraid. But Jesus coming, touched them, and said: Arise, be not afraid. Then they looked

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throne of mercy, they are satisfied with good things. In the sacred approach to the communion table, they express their faith and hope in God, Christ, religion, and immortality; and that Jesus, who has said: He that confesses me before men, him will I confess before my Father and the holy angels, reciprocates the tokens of reconciliation, and the pledge of relationship, causing every sincere communicant to realize and experience, that he alone who eats the flesh and drinks the blood of the Son of God, has eternal life in him.

\* The bright cloud, or cloud of light, as some manuscripts read, was the symbol of the divine presence, Ex. 16. 10, and 40. 34—38, Ez. 1. 4, 28. It ceased at the death of Moses, but was restored at this time to evince that God had re-appeared for the establishment of a new dispensation. When God descended on Sinai, he was shrouded in a thick, dark and gloomy cloud, but now he appears in a cloud of light, indicating that the shadows and types of the former dispensation had passed away, receiving their accomplishment in Christ, and that the more bright and benign dispensation of the gospel had commenced. The voice heard from the cloud, was the second public attestation of Jehovah to the divine sonship and celestial dignity of Christ. The use of the *aorist tense*, is here of great moment, as it denotes Jesus is ever the unchanging object of the divine approbation. Through the dispensation of the Old Testament, Jesus as the reality and substance of all the sacrifices, was the object of the Father's complacency. In the New Testament, there is no other name given, no other living way of access to God, heaven, and salvation, but Jesus; and throughout the duration of that time, in which there will be found one unreconciled soul in the Universe, Jesus sitting on the throne of administration, will bear the keys of Hell and death, to open and shut as it pleases him; for it has pleased the Father that in him all fulness should dwell, and that he should sit on the throne of David forever. The commandment: Hear ye him, is the repetition of God's voice to the nation of Israel, through the prophet Moses, and the public attestation that this Jesus was, that same prophet concerning whom Moses had spoken, Deut. 18, 15, 18. Let therefore all Jews, Heathens, Deists and Deistical Christians, hear and understand. He that comes not to God through an humble submission to his Son, and faith in his holy religion and sacrificial death, shall never enter the paradise of Heaven, nor enjoy the smiles of a redeeming God.

around them immediately, but they saw no man with them except Jesus; for whilst the voice was uttered, Jesus was found alone.

And as they went down from the mountain he charged them not to tell any man, what they had seen, till after the Son of man shall have risen from the dead. So they kept silence, neither told any man, in those days, any thing which they had seen; but they took notice of his saying, and were disputing among themselves, what this rising from the dead could mean. But Jesus explained how it was written concerning the Son of man, that he should suffer many things, and be treated with contempt.

Then they asked him, saying: Why do the Scribes say, that Elijah must first come?\* Jesus answered: Verily Elijah comes first to restore† all things; but I assure

\* Schoetgen, *Horæ Hebraicæ*, vol. 1. p. 148, quotes Dabarim Rabba, and Tanchuma, to prove that there were traditions among the Jews, that Moses and Elijah should return to the earth during the reign of the Messiah. Trypho the Jew, disputing with Justin Martyr, tells him that the Messiah shall have no power, till Elijah come to anoint him and make him known. To this also Maimonides bears testimony, saying, that some of *their wise men* say: Elijah must come before the coming of the Messiah. See Gill on Matt. 17. 10.

† Dr. A. Clarke here observes, "that we are not to understand the version of the Septuagint, Mal. 4. 5, 6, here quoted by our Lord, in any other sense than the Hebrew will allow, which literally translated says: *He will cause the hearts of the fathers to turn to the children.* Hence there was no fanciful restoration of men, devils, and damned spirits begun or taught by John, but merely a doctrine tending to universal reformation of manners." Dr. Campbell's note on the original Greek word is worthy of attention, and is therefore, here inserted.

"The original use of the verb *ανακαθιστημι* is, *instaurare, redintegrare, I begin anew.* It is most properly applied to the sun and planets, in regard to which the finishing and the recommencing of their course is coincident. Besides, their return to the place whence they set out does, as it were, restore the face of things to what it was at the beginning of their circuit. Hence the word has two meanings, which, on reflection, are more nearly related than at first they appear to be. One is to restore, the other to finish. In both senses

you, Elijah has already come as was predicted, and they knew him not, but have done to him as they pleased; and in like manner also, the Son of man shall soon suffer by them. Then the disciples understood, that he spake concerning John the Baptist.

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the word was applicable to the Baptist, who came as a reformer to re-establish that integrity from which men had departed. He came also as the last prophet of the old dispensation, to finish that state of things, and usher in a new one. When it is followed, as in the text, by so comprehensive a word as *παρα*, without any explanation, it must be understood in the sense of finishing. When the meaning is to restore, there never fails to be some addition made, to indicate the state to which, or the person to whom, the restoration is made. See ch. xii. 13. Mr. iii. 5, viii. 25, L. vi. 10, Acts i. 6, Heb. xiii. 19. But when the meaning is to finish, no addition is requisite. In the present instance, he shall restore all things, is, to say the least, a very indefinite expression. This remark must be extended to the verbal noun *αποκαταστασις*, which, when similarly circumstanced, ought to be rendered *completion*, *consummation*, or *accomplishment*, not restoration, re-establishment, or restitution. In Acts iii. 21. Peter says, concerning our Lord, as it stands in the common version, *Whom the heaven must receive, until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets, since the world began*. To me it is manifest, that these words, *the restitution of all things which God has spoken by his prophets*, convey no meaning at all. Substitute *accomplishment* for *restitution*, and there remains not a vestige either of difficulty, or of impropriety, in the sentence. I have chosen the verb to *consummate*, in the present instance, as it conveys somewhat of both the senses of *αποκαταστημι*. It denotes, to render perfect, which coincides with the reformation or restoration to integrity, he was sent to promote, and also to conclude, or finish, the Mosaic economy."

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## SECTION FIFTY-SIXTH.

### CURE OF A DUMB DEMONIAK.

On the next day, as they came down from the mount, and were returning to the other disciples, he saw a great multitude about them, and some of the Scribes disputing with them. As soon as the people saw him, they were all

struck with awe,\* and ran to salute him. And he asked the Scribes: about what are ye disputing? But one of the people prostrating himself, cried: Master, have compassion on my son, my only child, for he is grievously tormented by lunacy and a dumb spirit.† And where-

\* The people were greatly amazed and terrified at the glorious and supernatural appearance of our Lord, whose face yet shone with rays of glory, like the face of Moses, when he came down from the mount, Ex. 34. 30.

† As some suppose, that what is here said of this man's disease, is evidence against the doctrine of real possessions, we shall here introduce a brief abstract of the arguments in favour of the doctrine, from Jahn's *Archæology*, section 193, p. 214—217.

"The expressions in the New Testament, and likewise in profane authors of antiquity, clearly imply that the demoniacs were possessed by an evil spirit."

I. They expressed themselves in a way, which is not done by epileptic, melancholy, or insane persons, as in Matt. 8. 28. Luke 8. 27. Mark 5. 7. They possessed the supernatural power of sundering all sorts of cords and chains. They requested of Jesus not to torment them. They answered with propriety, questions which were proposed to them. Demons departed from them and entered into swine. Certainly it cannot be said in reference to this last particular, that madness or melancholy, the mere phrenzy or wanderings of the brain went out of the possessed persons into the herd. The supposition, which some make, that the swine were driven into the sea by the demoniacs, is destitute of all probability. They would have stood a much better chance of being driven in many more directions than one, by persons of such an undisciplined and irrational character; especially as they were two thousand in number.

II. No symptoms of disease are mentioned in the case of the dumb demoniac, introduced in Matt. 9. 32, and Luke 11. 14. nor in that of the dumb and blind demoniac, spoken of in Matt. 12. 22. The possessed persons, therefore, in both of these instances were in a sound state of body and health, with this exception merely, that the devil, (for this certainly could not have been done by epilepsy, melancholy, or madness,) obstructed their organs of speech and vision.

III. It is admitted, that the circumstances attending the case of the lunatic, in Matthew 17. 15. are such, as would be expected in the case of a person afflicted with the epilepsy; but then it should be particularly noticed, that the effects in this instance, as well as in others, are attributed to the agency of the devil.

soever it seizes him, he suddenly screams aloud, and it dashes him on the ground, and convulses him, and he continues foaming and grinding his teeth, till his strength is exhausted; and having bruised him, it hardly departs from him. And I brought him to thy disciples, and besought them to expel the demon, but they were not able.

IV. We are informed, that the damsel of Philippi, Acta. 16. 16, practised *divination*, which evidently could not have been done by a mad or deranged person. We must conclude, therefore, that she was under the influence of an evil spirit.

V. The demoniacs themselves said, that they were possessed with a devil. The Jews of the New Testament, who happened to be concerned on account of their relationship to the person, or in any other way, in a case of demoniacal possession, assert the same thing. The apostles likewise and evangelists allege, that persons possessed with demons, were brought to Jesus, and that the demons departed at his command, Matt. 4. 24, 7. 22, 9. 33, 12. 28. Mark 1. 32, 39, 9. 25; Luke 4. 41, 8. 2, 30, 38; 9. 49, 11. 14. Jesus himself asserts, that he casts out devils, Luke 11. 19, Matthew 12. 27, 28.

VI. The sacred writers make an express distinction between demoniacs, and the sick; and likewise between the exorcism of demons, and the healing of the sick, Mark 1. 32, Luke 6. 17, 18, 7. 21, 8. 2, 13. 32. Demoniacs, therefore, were not persons afflicted with diseases, in the way that has been supposed.

VII. Demoniacs knew, what madmen, insane persons, epileptics, and melancholy men could not of themselves know, *viz*, THAT JESUS WAS THE SON OF GOD, THE MESSIAH, THE SON OF DAVID, &c. Mark 1. 24, 5. 7, Matt. 8. 29, Luke 4. 34.

VIII. Jesus speaks to the demons and asks them their name; and we find that they answer him. He also threatens them, commands them to be silent, to depart, and not to return, Mark 1. 25, 5. 8, 9. 25, Matt. 8. 29—31. Luke 4. 35, 8. 50—52.

IX. When the seventy disciples returned from their labours one prominent cause of their joy was, that the devils, when the name of Christ was pronounced, obeyed them. Jesus answered them, as follows. in Luke 10. 18; *"I beheld SATAN, as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you; notwithstanding, in this rejoice not, that the SERPENTS are subject unto you, but rather rejoice, because your names are written in heaven."*

X. When the Saviour was accused by the Pharisees of casting out devils by the aid of Beelzebub, he replied, that the kingdom, the



Then Jesus answering, said: O perverse and unbelieving race, how long shall I be with you? How long shall I endure you? Bring thy son hither to me. Accordingly they brought him to Jesus, but as he was coming, the demon threw him down, and convulsed him so that he foamed and rolled on the ground. Jesus asked his father: How long is it since this first befell him? And he answered: From his infancy, and often it has thrown him into the fire and into the water to

city, or the family, in which were dissensions and discords, would of itself perish; and that, consequently, if there were such discords in the kingdom of Satan, as to induce one devil to exert his power in the expulsion of another, it could not long exist. To these things, he immediately adds; *"If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore, they shall be your judges. But if I cast out devils by the spirit of God, (by divine power or a miracle,) then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house,"* Matt. 12. 25, 28, Mark 3. 29—25. Luke 11. 17—19.

XI. Jesus makes the following remarks in respect to demons, or evil spirits in Matt. 12. 43, and in Luke 11. 24, *"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but finding none. He saith, I will return to my house, whence I came out. And when he cometh, he findeth it swept and garnished; then goeth he and taketh seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first."* It is very clear, that a person would not naturally understand expressions of this kind in respect to a disease.

XII. The woman in Luke 13. 11, who was bowed down with the spirit of infirmity, is said by the Saviour in the sixteenth verse, to have been bound by *Satan*. The Apostle Peter, in like manner, asserts in Acts 10. 38, that all, who had been oppressed with the devil, *καταδυναστευομένων ὑπὸ τοῦ διαβόλου*, were healed by *Jesus of Nazareth, the anointed of God*.

XIII. The wonderful miracles of Jesus will appear of but comparatively little importance and little worth, if it should be admitted, that he did not actually cast out devils, but merely healed diseases. The Church Fathers, accordingly, embraced, without any dissenting voice, the opinion, that the persons, of whom we have been speaking, were really possessed with demons, and the Church itself, in accordance with this opinion, instituted an order of persons, called *exorcists*.

destroy him; but if thou canst do any thing to help us, have compassion on us. Jesus answered: If thou canst believe, all things are possible for him that believes. Immediately the father of the child cried with tears: Master, I believe, help thou my unbelief! When Jesus saw the people running and crowding together, he rebuked the unclean spirit, saying to it: Thou dumb and deaf spirit, I command thee to come out of him, and enter into him no more. Then the demon\* crying and

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\* As the original word *δαίμων* here rendered *demon* is generally translated *devil* in the received translation, the following critical remarks from Dr. Campbell's sixth dissertation, are worthy of attention.

The equivocal words on which I intend to make some observations, are *διαβολος*, *δαίμων*, and *δαίμονιον*, all rendered in the common translation almost invariably *devil*. The word *διαβολος*, in its ordinary acceptation, signifies *calumniator*, *traducer*, *false accuser*, from the verb *διαβαλλειν*, to calumniate, &c. Though the word is sometimes, both in the Old Testament and in the New, applied to men and women of this character, it is, by way of eminence, employed to denote that apostate angel, who is exhibited to us, particularly in the New Testament, as the great enemy of God and man.

*Διαβολος*, I observed, is sometimes applied to human beings. But nothing is easier than to distinguish this application from the more frequent application to the arch-apostate. One mark of distinction is that, in this last use of the term, it is never found in the plural. When the plural is used, the context always shows that it is human beings, and not fallen angels, that are intended.

It is now proper to enquire, secondly, into the use that has been made of the terms *δαίμων* and *δαίμονιον*. First, as to the word *δαίμων*, it occurs only five times in the New Testament, once in each of the three Gospels, Matthew, Mark, and Luke, and twice in the Apocalypse. It is remarkable, that in the three Gospels it refers to the same possession, to wit, that of the furious man in the country of the Gadarenes, who haunted the sepulchres. There does not, however, seem to be any material difference in its application from that of the diminutive *δαίμονιον*, which is also used by Luke in relation to the same demoniac.

*Δαίμονιον* occurs frequently in the Gospels, and always in reference to possessions real or supposed. But the word *διαβολος* is never so applied. The use of the term *δαίμων* is as constantly indefinite. Not but that it is sometimes attended with the arti-

convulsing him departed from him. And he was so like one dead, that many said: He is dead. But Jesus taking him by the hand, raised him, and delivered him to his father, and the child was cured from that moment. And all were amazed at the mighty power of God.

And when they went into a house, the disciples asked him privately: Why could not we expel the demon? Jesus answered: Because of the weakness of your faith;

cle: but that is only when the ordinary rules of composition require that the article be used even of a term that is strictly indefinite. Thus, when a possession is first named, it is called simply *a demon*, or *an unclean spirit*, never το δαίμων, το πνεῦμα ἀκαθάρτου. But, when in the progress of the story, mention is again made of the same demon, he is styled *the demon*, namely, that already spoken of. And in English as well as Greek, this is the usage in regard to all indefinites. Further, the plural δαίμονα occurs frequently applied to the same order of beings with the singular. But what sets the difference of signification in the clearest light is that, though both words, διαβόλος and δαίμονες, occur often in the Septuagint, they are invariably used for translating different Hebrew words. What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us with any certainty to affirm; but, as it is evident that the two words, διαβόλος and δαίμονες, are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty, they can, by no just rule of interpretation, be rendered by the same term. Possessions are never attributed to the being termed ὁ διαβόλος. Nor are his authority and dominion ever ascribed to δαίμονα. The Jewish notion of the devil had no resemblance to what the Persians first, and the Manicheans afterwards, called the evil principle, which they made in some sort co-ordinate with God, and the first source of all evil, as the other is of good. For *the devil*, in the Jewish system, was a creature as much as any other being in the universe, and as liable to be controlled by omnipotence, an attribute which they ascribed to God alone. But still the devil is spoken of as only one; and the other beings, however bad, are never confounded with him in the scriptures.

I observe further that, though we cannot discover with certainty, from all that is said in the gospel concerning possession, whether the demons were conceived to be the ghosts of wicked men deceased or lapsed angels, or (as was the opinion of some early Christian writers) the mongrel breed of certain angels (whom they understood by *the sons of God* mentioned in Gene-

for verily I say to you: If ye had faith, though it were like a grain of mustard seed, ye might say to this mountain: Remove to yonder place, and it would remove; and to this sycamine: Be thou extirpated, and planted in the sea, and it would obey you. Yea, nothing would be impracticable to you. However, this kind cannot be dispossessed without prayer and fasting. And the disciples said: Lord increase our faith.\*

sia), and of the daughters of men; it is plain they were conceived to be malignant spirits. They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess, dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them, always denote some ill quality or other. Most frequently they are called *unclean spirits*, sometimes *malign spirits*. They are represented as conscious that they are doomed to misery and torments, though their punishment be for a while suspended. Art thou come hither, to torment us before the time?

\* This request of the disciple, as well as the supplication of the father of the insane boy, are worthy of frequent reflection and imitation. Lord increase our faith. Help my unbelief! What expressions can be better adapted to the case of poor sinners, dying and falling into hell, through lack of faith? In this age of scepticism, when the empty, vain, ignorant and ungodly, are making light of religion, and despising that faith, which is the gift of God, and without which there is no means of escaping the fate of devils, may all sincere persons be found supplicating the God and Father of our Lord Jesus Christ, for the help of his holy spirit, that they may believe and be saved. Buxtorf tells us, the Jews were accustomed to compare any thing very small to a grain of mustard seed, yet no seed so small produces so rapidly, on being planted, so large a tree. It is that living, active, operative faith, that produces sensations quick and vivid, like the mustard seed applied to the tongue, which can be profitable to man. Not so much the *quantity*, which may approach implicit credulity, but the *quality* is regarded.

## SECTION FIFTY-SEVENTH.

### JESUS INSTRUCTS HIS DISCIPLES PRIVATELY.

Now whilst all were admiring every thing that Jesus did, he left that place, being desirous that none should

know\* him, whilst they journeyed through Galilee, for he was instructing his disciples. And he said to them: Mark diligently these discourses; for the Son of Man will soon be delivered into the hands of men, who will kill him; but after he is put to death, he will rise again, on the third day. And they were exceedingly sorrowful, though they perceived not his meaning, because it was mysterious to them,† and they were afraid to ask him.

\* After the death of the Baptist, Jesus left the dominions of Herod, and as it appears from Mark 7. 24. and 9. 30, he endeavoured to conceal himself, and avoid public notice, especially in Galilee. Shortly after the death of the Baptist, the people would have made Jesus king, but finding him averse to their views of a political Messiah, even some of his own disciples and relations forsook him. His conduct and discourse at the Pentecost, had become so offensive to the Jews, that they sought to kill him; therefore, he was the more earnest in seeking retirement, and giving proper instructions to his disciples, that they might be well acquainted with the nature of his kingdom, and the design of his ministry, and be able to manage the affairs of the Christian Church after his death, in a manner becoming the successors of Jesus, in the work of redemption and reconciliation.

† The disciples were even yet so strongly inclined to the belief, that the Messiah should be an earthly monarch, to sit forever on the throne of David, that they could not conceive how Jesus could be the true Messiah, and yet suffer death; for in *his death*, they naturally supposed all their hopes of advantage would perish. Hence they could not understand even the plainest language, when it was inconsistent with their prejudices. O how difficult it is to teach men lessons of humiliation and self-denial.

## SECTION FIFTY-EIGHTH.

### PAYMENT OF THE TRIBUTE MONEY.

When they came to Capernaum, the collectors of tribute came to Peter, and said: Does not your Master pay the didrachma? He answered yes. But as he came into the house, Jesus anticipating him, said:

What is your opinion, Simon? From whom do the kings of the earth exact tribute or custom? From their own children or from others? Peter answered: From others: Jesus replied: Then the children should be exempted\* Nevertheless, lest we should give offence, go to the sea, cast in a line, and draw out the first fish that is hooked, and when thou hast opened its mouth, thou shalt find a stater,† which take and give to them, for me and thee.

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\* Josephus Antiq. L. 18. C. 9. sect. 1, says each Jew paid yearly a didrachma, or half shekel for the service of the temple. Doddridge supposes this custom took its rise from the payment of a certain sum by every Israelite, when numbered, Ex 30. 13. Neh. 10. 32. The argument is this: If the kings of the earth do not exact tribute from their own sons, but from their subjects, then Jesus, the Son of the King of Heaven, ought, on the same principle, to be exempted from paying tribute, for the support of the temple service. Here two propositions are established: 1. This tax was not for the Romans, but for the temple. See Beza, Casaubon, Hammond, and Grotius. 2. The doctrine of the divine Sonship, and pre-existent dignity of Christ; for if Jesus were not of celestial origin, he could not have here pleaded exemption from the duty of every Jew above twenty years of age, on account of a peculiar relationship to the God of their temple.

† The stater was a silver coin, equal to two didrachma, that is three shillings British, or sixty cents American. This was the amount of tribute for Christ and Peter. In whatever light we regard this miraculous event, whether Christ created the stater in the fish, or knew what fish had such a piece of money in its bowels, and caused it to take the bait cast by Peter, the narrative raises our view to attributes of Deity.

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## SECTION FIFTY-NINTH.

### DISCOURSE CONCERNING HUMILITY.

At the same hour, Jesus being in the house, the disciples came to him, and he asked them: Concerning what were ye debating by the way? But they were si-

lent;\* for by the way they had disputed among themselves, who of them should be the greatest. But Jesus perceiving the reasonings of their hearts, sat down and

\* The reason, Michælis observes on this conversation, why apparent contradictions are unavoidable in the deposition of several eye witnesses to the same transaction, is easy to be assigned. They do not all observe every minute circumstance of the transaction, but some pay particular attention to one circumstance; others, to another: this occasions a variation in their accounts, which it is sometimes difficult to reconcile. This happened likewise to the Evangelists, as I will illustrate by the following instance. Matthew, chap. xviii. 1—14, and Mark, ch. ix. 33, 50, relate the same transaction, but in different points of view, and for that reason appear, at first sight, to contradict each other.

Matthew says: At that time came the disciples to Jesus, and said: Who is the greatest in the kingdom of heaven?—Mark, on the contrary: He came to Capernaum, and having entered into an house, he asked them: What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. According to Matthew, the disciples themselves lay the subject of their dispute before Jesus, for his decision: but, according to Mark, they even refuse to relate the subject of their dispute, though Jesus requested it, because they were conscious to themselves that it would occasion a reproof. The question is, how these accounts are to be reconciled.

Without entering into the various solutions which have been given by the commentators, I shall only observe, that, as this transaction relates to a matter of dispute among the disciples, it has of course two different sides, and therefore capable of two different representations. Some of the disciples laid claim to the title of the greatest in the kingdom of heaven, among whom we may probably reckon Peter, with the two sons of Zebedee, James and John. These could hardly expect to escape a reproof, and were undoubtedly ashamed, when questioned as to the subject of their dispute. Other disciples, on the contrary, may be considered as the party attacked, who, without claiming the first rank for themselves, might yet think it unjust to be treated as inferiors, since they all appeared to be equal. The latter had less reason to fear a reproof, since the pure morality of Christ, which teaches that every action must be estimated by the motives which gave it birth, was not then fully understood by his disciples. In their outward behaviour, at least, there was nothing unreasonable, and, without being guilty of a breach of propriety, they might lay their complaints before their Master, and request his decision. It is

called the twelve, and said to them: If any one seek to be first, let him be last, and servant of all. But they

probable that Matthew was of this party, since a man, who was by profession a tax-gatherer, and never particularly distinguished himself among the Apostles, would have hardly supposed that he should become the first in the kingdom of God. He relates the transaction, therefore, as one of that party to which he belonged. Mark, on the contrary, who derived information from Peter, considers the matter from an opposite point of view. Let us suppose the full state of the case to be as follows:

Some of the disciples, who were of the diffident party, and laid no claim to the first rank, bring the matter before Christ, with the same kind of indignation as was displayed by ten of the Apostles on another occasion, Matt. xx. 24. Christ reserves the decision of the dispute till they were entered into the house, where they were accustomed to meet: he then calls his disciples together, and inquires into the subject of their dispute, to which Peter, James, John, and those in general who had claim to pre-eminence make no answer. If the transaction was literally as here described, it is by no means impossible that Matthew and Mark might consider it from different points of view, and write what we find in their Gospels, without the least violation of truth. The one relates one part, and the other another part of the transaction, but neither of them relates the whole. If we read a few verses further in Mark's Gospel, we find a circumstance recorded of John, which Matthew passes over in silence, and from which it appears that John was more concerned in this dispute than most of the other disciples. He even ventured, when Christ, with a view of introducing a perfect equality among his disciples, said, "Whoever receives one of these children in my name, receives me," to doubt of the universality of this position, alleging that persons of unexceptionable character, might appeal to the name of Jesus, and giving an instance of one who had cast out devils in his name, whom the Apostles had rebuked, Mark ix. 57, 58. This again occasioned replies from Christ; which, though they are mentioned by Matthew, have in his Gospel a different appearance, and are attended with less perspicuity than they are in Mark's Gospel, because Matthew has not related the causes which gave them birth.—*Marsh's Micælis*, vol. iii. pt. 1. p. 6—9.

The manner in which the history is arranged in this section, seems to me to obviate entirely the difficulties, which drew from the learned Professor, the above prolix note. The Evangelists are far from contradicting each other. Mark says Jesus inquired of the disciples, the subject of their debate without giving any infor-



said to him: Who then is greatest\* in the kingdom of the highest Heaven? Jesus calling a little child to him and taking him in his arms, he placed him in the midst

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mation how Jesus obtained knowledge of their disputation; Luke however informs us that Christ's acquaintance with their conversation arose from his knowlege of their hearts. Thus without any information from the apostles, Jesus knows the subject, and begins to correct their mistakes, which draws from the disciples the question recorded by Matthew. Thus there is not even the semblance of discrepancy.

\* It is something remarkable that at the very time when Jesus was informing his apostles of his sufferings and death, they should still imagine that he would be a temporal prince; and as such princes must have officers, persons of high rank and power about them, they should be disputing among themselves who should fill these offices. But we are told that plainly as he spoke to them on the subject, they really did not understand him in the literal sense of his words; imagining probably that as he was used to speak in parables, and make use of strong figures of speech, he had some figurative meaning in what he said on this subject. And as he spoke of his resurrection as soon to follow his death, they might imagine that whatever were the difficulties through which he was to pass in the way to his advancement, which difficulties might be signified by his death, he would soon surmount them all. And as he speaks of these sufferings as near at hand, they would of course conclude that his advancement to power, which was soon to follow them, was at hand also. Consequently the very discourse which might seem calculated to lower their expectations, and lead them to think of suffering with their Master, would naturally enough lead them to think of reigning with him, and that in this world. For some Jews had no idea of their Messiah having any other kingdom than such as David's, whose descendant he was to be. Therefore he thus addresses them: Except you divest yourselves of the ambitious views which you now entertain, and of the envy and jealousy of one another, which has occasioned this altercation, and become as free from every thing of the kind as a child, so far will you be from advancement in the kingdom of heaven, that you will not be permitted to enter into it, or to share in any of the blessings of it. In answer to your question, I must therefore inform you that the greatest in my kingdom is he whose temper and disposition shall approach the nearest to this child, which I now set before you.

It seems utterly inconceivable, how such a passage can be admitted to belong to holy writ, and the pretence to the Pontifical rank, in the holy ministry, continued. If ever Jesus had intended to in-

of them, and said: Verily I say: Unless ye be converted, and become like little children,\* ye shall never enter the kingdom of the highest Heaven.† Whosoever therefore shall humble himself like this little child, he is the greatest in the kingdom of the highest Heaven.

Then John answered, saying: Master, we saw one, expelling demons in thy name, and we forbade him because he does not follow us.† Jesus said: Forbid him

to introduce the distinctions of lord Bishop, Rector, Vicar, and Curate, this was the time to have announced the commission; for undoubtedly the question was now brought before him, in the most express terms. Let then the unprejudiced say, what authority such distinctions obtained from Jesus. In our opinion, it would be stabbing the dead, to add another word against hierarchical dignitaries.

\* "We must not," says *Michaelis*, (*Anmerk.*) "bring together, in illustration of these words, all the properties of children, which may be either good or bad, as is sometimes done in the pulpit-effusions of well-disposed men: the meaning of the precept, if we attend to the occasion which gave rise to it, can be only, that he, who would enter into the kingdom of Heaven, must no more pretend to merit, than can a child with any show of justice; I purposely say, *can with any appearance of justice*; for not seldom are children presumptuous, and entertain high opinions of their own deserts." This solution relieves us from a considerable difficulty. Our own language contains a multitude of Sermons, the writers of which seem to have thought themselves bound to shut their eyes to all the early manifestation of the corruption of human nature; and we have delineations of childhood in which the hearer or reader perceives as little of reality and truth, as in the wildest fictions of Romance.

† This declaration is totally repugnant to the doctrine of Universal Salvation which says all men shall enter the kingdom of Heaven, whatever their character may have been. Here the kingdom of Heaven cannot mean the visible church on earth; for in that church were these very apostles of Jesus, to whom he says, that unless they should be converted they never should enter the kingdom of Heaven. As the proud and ambitious may enter the church here, we must understand this kingdom to mean the church hereafter.

‡ How frequently do we see the same disposition, manifested in the present age. Bigotry is so lawlessly attached to its own creed, that it would rather let sinners perish, than suffer those of a different opinion to become the instruments of their salvation. It is always ready to deny or suspect the good done by those that are not its professed followers. The advice of our Lord should be solemn-

not; for whoever is not against you, is for you. And there is none who works a miracle in my name, that will readily speak disrespectfully of me. It were better for any man to have an upper millstone\* fastened to his neck, and to be cast into the deep sea, than to ensnare any of the little ones, who believe in me. Beware of despising any of those little ones; for I assure you: Their angels† ceaselessly behold the face of my Father in the highest Heaven.

Then he said to them: Alas! for the world because of snares.‡ It is impossible to exclude them entirely, but

ly respected by all his followers, and unity and co-operation distinguish disciples of Christ from fiery and uncharitable sectarians.

\* Doddridge refers to Raphael's note from Xenophon, as proof, that *μύλος ονικός* signifies a huge mill stone, too large to be turned by the hand, and therefore turned by asses, which were used by the Jews for that purpose. Before the invention of wind and water mills, the stones were turned by slaves, but more generally by asses or mules. Dr. A. Clarke on Matt. 18. 6, but especially Casaubon, has shown from good authority, that the ancient Hindoos, Greeks, and Syrians, punished notorious offenders, or persons devoted to destruction, by binding a vast stone to the criminal's neck, and then casting him into the water.

† To see the face of God denotes according to the Jewish and Eastern custom and idiom of speech, a state of peculiar honour and favour. For those who were admitted to see the face of an Eastern Monarch were the most distinguished personages of his court. Thus the seven princes of Media and Persia, who were the favorites and privy counsellors of Ahasuerus, are said to see the king's face. See Esth. 1. 14; 2 Kings 25. 19; and Jer. 51. 25. According therefore to the Jewish opinion, that particular persons had their guardian angels, Jesus says: Treat not the meanest Christians with neglect or disdain; for I assure you the most exalted angels are their guardians and ministers.

‡ The *συνάματα* alluded to, are the calamities and persecutions which threatened the Christian Church. Such is the opinion of Noesselt, approved by Schleusner. These, though future, might be present to the mind of Christ, and might therefore, being uppermost in his thoughts, be made the subjects of reference. Lord Bacon, as quoted by Archbishop Newcome on our Lord's Conduct, 8vo. p. 117, has a most masterly remark, viz. that our Saviour knowing the minds of men, often replies to the thoughts of his hearers, rather than to their actual questions. I am of opinion, that in like manner

alas! for the man by whom the temptation comes. Wherefore if thy hand or thy foot lead thee to sin, cut it off\* and cast it from thee: it is better for thee to enter into life, lame or maimed, than having two hands or two feet, to be cast into the everlasting fire, the Gehenna,† where their worm dies not, and the fire is not quenched ‡

He sometimes refers to what has recently been the subject of his own meditation, though it may not have been the subject of discourse; and it is not impossible that the present instance may be of this kind: the calamities which threatened the rising Church, we know, from other places, strongly moved the compassion of our Saviour.

\* Let it be remembered that our Lord is here speaking of the snarers and offences which may obstruct or impede the progress of Christians in the profession and practice of his religion. He therefore adopts the language of the Jewish Sanhedrin and Rabbis on this subject, where they recommend the literal practice of this rule or advice, believing and recommending it to be better to cut off or destroy any part of the body, that might be instrumental in seducing the Christian from his duty, than to expose the soul to the fire of Gehenna. An eye, a hand, a friend, a father, a mother, a wife, or any thing, if it will obstruct the Christian journey, must be cast away; otherwise it will sink the soul into the hell of fire.

† What is here called Gehenna by Mark, is denominated everlasting fire by Matthew, plain evidence that these phrases are synonymous, and that both mean the future torments of the wicked. How foolish, false, and deceptions are those flimsy comments, that would induce the reader to believe, that the Evangelists only referred to the valley of Hinnom, in the vicinity of Jerusalem! What reason, propriety, or sense, could there be in the language of our Lord, on the supposition that he was *only* forewarning, his disciples of being cast into a valley, into which none of his disciples or followers ever were, or ever shall be cast? and for whose religion that place was never intended—Nay it, and its fires, were completely obliterated before his religion was established. Therefore the figurative sense of the term Gehenna, is that place which could be intended by Christ; and this uniformly implies the place of punishment, into which the wicked shall be cast after the day of judgment, or the torments to which they shall then be subjected.

‡ The reading of the Persic version is "Whence thou shalt never find redemption." Here Priestley correctly observes that a fire, that shall not be quenched, means a fire that shall entirely consume what is committed to its influence. The uninterrupted and almost unanimous testimony of the Christian Church, from the days of its

And if thine eye entice thee to sin, pull it out, and cast it from thee: for it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into the Gehenna of fire, where their worm dies not, and the fire is not quenched. For as every sacrifice\*

foundation by Christ to the present time; has been, that *out of Hell there is no redemption*. Hence the Roman Catholic Church has always taken care not to confound the terms Hell and Purgatory; the latter applies only to remedial correction or chastisement, between death and the general judgment; the former, or Hell, called Gehenna in the original of the New Testament; is that lake of unquenchable fire, into which all wicked and ungodly sinners shall be cast, in fellowship with the devil and his angels. Matt. 25 41, and Rev. 20. 14. Thus according to Psalm 49. 8, 14, 19, Hell shall be their everlasting abode.

\* This has been considered one of the most difficult passages in the New Testament; and from it, two opposing and contradictory interpretations have been deduced by the Commentators. Beza, McKnight, and Schoetgen, would render the text: Every Christian should be purified by the fiery trials of life, as every sacrifice was seasoned with salt. In this sense I have given the passage, Section twenty-ninth, page 115; but in the position, which it holds here, as a deduction or conclusion of the most awful discourse, in our Lord's ministry, I think the more alarming sense should be preferred.

Beza takes *καὶ* in the sense of *et*, as in Mark 10. 12, John 14. 20, and Schoetgen renders it by *quemadmodum*, on the authority of Noldius. We may therefore translate this passage with Dr. S. Clarke, *As every sacrifice is seasoned with salt, so every apostate shall be destroyed with fire*. It is a good saying: We must be sacrificed to God, in the one way or the other. As every sacrifice was seasoned by salt, so all who are seasoned, or prepared by the gospel and grace of God, to be a whole and devoted sacrifice for the glory of his grace, shall be accepted, but whoever is found deficient and unseasoned after proper trial, shall be destroyed by the fire of divine wrath; or as Grotius would render the text: *Every wicked man shall be consumed, like the whole burnt sacrifice*.

Le Clerc remarks, that all the elegance of this passage, lies in the ambiguity of the verb *καταβήσκει*, which gives emphasis to the comparison. He further observes, that the most certain way to attain the meaning, is to restore the Greek to the Hebrew, in which our Lord delivered this discourse, and then the verb, *Fimmaleach*, signifies both to *salt* and *consume*. This he illustrates by referring to Symmac-

shall be seasoned by salt, so every apostate shall be consumed by the fire.

but on Isaiah 51. 6, where the same Hebrew and Greek term are used: *The Heavens shall be consumed, or vanish away like smoke.* He therefore renders the passage "*Quemadmodum omne donarium ferreum, Sale condiebatur, ita etiam omnis colus hinc. Igne absumetur; i. e. As every oblation was seasoned with salt, Lev. 2. 13; even so shall every wicked man be consumed by fire.*"

The general opinion is that as salt seasons meat and prevents putrefaction, so the fire of Hell will have the peculiar property of rendering the bodies of the wicked indestructible; so that their torments may be eternal. Without doubt this passage is one of the most favorable to the doctrine of the endless misery of the wicked; and to that doctrine I would readily concede, did not the voice of reason supported by the general testimony of scripture, cry aloud: "ALL EVIL IS TEMPORARY," and must therefore come to an end, when salvation shall be universal for every soul that survives the day of God's trial.

Parkhurst on the verb, *Malach*, suggests another and good illustration. Though salt was considered of supreme authority in sacrifices, as he shows from the scriptures, Homer, Virgil, Pliny, and others, and therefore emblematic of purity, and of a purifying faith, which renders believers an acceptable sacrifice well pleasing to God; yet it was also an emblem of ruin and destruction. Thus Pliny the Naturalist says, all places where salt is found are barren and produce nothing. The effect of salt on vegetation is described by burning, Deut. 29. 23. *The whole land is salt of burning—It is not sown nor bears, nor does any herb grow therein, like the overthrow of Sodom.* Volney says the true cause of the absence of animals and vegetables from the *Dead sea*, is the acrid saltiness of its waters; and the land around the lake, being equally impregnated with that saltiness, refuses to produce plants. Hence the cause of the dead appearance that reigns around " So also Virgil:

*Salsa autem tellus, et quæ perhibetur amara  
Frugibus infelix; ea nec mansuescit arando.*

Salt earth and bitter, are not fit to sow,  
Nor will be tamed or mended with the plough.

Agreeably to this view, proceeded the ancient custom of sowing an enemies city when taken, with salt, in token of perpetual desolation, Jud 9. 45. This therefore may be the very idea intended by our Lord; That the wicked and apostate should be salted as a pre-sage and sure harbinger of absolute and eternal destruction. Like the barren land, no longer associated with life or use, but abandoned to eternal death and insensibility. Can we doubt of this being

## SECTION SIXTIETH.

## DOCTRINE OF FORGIVENESS.

**'Take heed to yourselves. If thy brother offend thee, go and expostulate with him, and rebuke him when thou and he are alone \* together, and if he hear thee and repent, forgive him, for thou hast gained thy brother.**

also the meaning of the apostle, 2. Cor. 2. 15, 16? We are of God a sweet savour of Christ, in them that are saved, and in them that perish: to the one, the savour of death to death, (i. e. of spiritual death here, as the harbinger of the second death hereafter) to the other, the savour of life to life. (i. e. a savour of life spiritual as the pledge of life eternal.) I think this passage from Paul is perfectly collateral with the one under consideration from Mark, and both passages are confirmed and illustrated by Heb. 6. 4—9.

From this view of the subject, we may conceive some adequate idea of the nature of that salting with fire, which Christ says awaits the apostate. By comparing Gen 14. 3 with Deut. 29. 23, we collect that salt was employed by Jehovah, as well as sulphur or brimstone, in the destruction of Sodom and Gomorrah. This idea accounts for the preternatural quantity of salt, in the Asphaltic Lake, and the conversion of Lot's wife into a pillar of salt. Gazing with a wishful eye on the flames of Sodom, she was overtaken by the miraculous salso-sulphureous shower, which immediately fixed and incruited her body like a statue.

\* Christians in general are agreed that in this portion of Scripture our Lord has given the most plain and specific directions for Church discipline, as well as for private conduct between man and his fellow man. It will therefore be my design, to lay before the reader in a few words, a brief illustration of the Christian discipline. 1. As it concerns individual members. 2. The Christian Church collectively. 3. I shall inquire into the source of power in the Church, and show that the administration of discipline, is invested in the Clergy, and not in the Christian community.

1. The conduct of individual members towards each other, is here very explicitly stated. The offended must not complain publicly, or to the Church, until he has argued the case, and used every expostulation to induce his fellow Christian to repent or make reparation. Gill and others have collected many good sayings relative to this subject, from Jewish writers, of which take the following as a specimen: "When the holy and blessed God reproves a man, he does it in love privately; if the man receive it, it is well; if not, he reproves him among his friends; if he re-

And though he offends thee seven times a day, and seven times in a day return, saying: I repent, thou shalt forgive him. But if he will not regard thee, take with thee one or two; that by the testimony of two or three witnesses, every declaration may be established. If he despise them, tell the Church,\* and if he disobey the

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ceive it, it is well; if not, he reproves him openly before all; if he receive it, it is well; if not, he leaves him, and reproves him no more! And this God does to show how men ought to reprove their friends." No individual should be admitted to appeal to the Church, till he has gone through the two previous steps of the process: 1. *Private exhortation*. 2. *Friendly remonstrance* in the presence of two or three Christians, who are alike well disposed and unprejudiced towards both parties. Nor should any Christian go to law against another, until the offender has shown himself a rebel against all individual, social, and ecclesiastical remonstrance. See 1 Cor. 6. 1, 5—8. But when a man refuses the decision of the Church, he is then to be excluded from its fellowship, and the Christian, against whom he has offended, may sue him at the civil courts of his country: but not before the termination of the process here distinctly prescribed, by the Lord and Master of Christians.

\* In speaking of the term Church, it may be proper to give an accurate definition, and fortify the minds of Christians against those loose and dangerous acceptations, which are at this day, too prevalent among those who would arrogate to themselves the style of liberal Christians. We ought not to judge of a term from an obsolete or unnatural use, but to attach to it that acceptation which has been established by the general consent of the best writers, especially of that age in which the language attained its acme of purity and elegance. It is also improper to enumerate, in the definitions of any term, all the significations, which in any age may have been ascribed to it, by any writer of any description. The word *Bishop* originally means, and has often been used to denote, an *overseer*, but for a long time, it has been consecrated by general consent, to designate an *order* of ecclesiastics. In this, and many similar instances, we must say with Horace:

Usus est norma loquendi.

The word *εκκλησια* signifies the whole Church of God on earth and in heaven, or the whole assembly of the faithful, who have been called out of the general mass of mankind, to the profession of Christ's religion, and the enjoyment of eternal life by him. This is the radical, proper, and I would add, the consecrated use of the term. When Christ determined to lay the foundation of this



Church, let him be regarded as a pagan or tax-gatherer. Verily I say to you: Whatsoever ye shall bind on earth,

Church, he called *ἐκκλησίαι*, to him, whom he would, Mark 3. 13; and out of them he chose *ἀποστόλοις*, twelve, Luke 6. 13, whom he ordained to be with him. These are the two characteristics of Christ's Church. The true members are *called* and *chosen*. Rev. 17. 14. From the day on which the Church of Christ was founded, the apostles, laying hold of the term *ἐκκλησία*, which answers to the Hebrew *Kahal*, considered their important office, designed for the calling of sinners from the slavery and bondage of Satan, to the light and liberty of the children of God, Acts 26, 16—19. All that obeyed the call were added to the assembly, which constituted the visible Church of Christ, Acts 2. 41, whilst only such as were truly sincere and faithful, were chosen, *ἐκλεκτοί*, to eternal life, Matt. 22. 14, Heb. 3. 6, and constituted the true stones of the spiritual temple. 1 Peter 2. 5—9, and Rev. 3. 12; and the whole number of those which were thus called and chosen, being united in one faith and worship, constituted the *ἐκκλησία*, or Church of God. Matt. 16, 18, Col. 1. 18, Ephes. 1. 22.

From what has been said, it would appear that the word *Ecclesia*, is not so indefinite as some have imagined. Campbell on this passage, pleads for the use of the term in the same latitude as the Hebrew *Kahal*, the Greek *συνάγωγη*, and the English word *Congregation*. In this sense, the Doctor thinks the Hebrew word was used to denote the whole commonwealth of Israel, which is often called the Church of God. To this indefinite sense, he seems the more inclined, because of what Lightfoot and others have observed, that the custom of telling the faults of impenitent offenders to the congregation, obtained both in the synagogue and primitive Church. But surely in this account, the fact that the whole nation of Israel were considered bound by covenant to the true God, is kept entirely out of view. The congregation of the Lord did not consist indiscriminately of all Israelites; for those who were guilty of presumptuous sin, or were stubbornly rebellious, were cut off from the congregation. Nay, even those who were ceremonially unclean, were prohibited from being present. Hence the definition we have given of the term Church, is much more applicable to the congregation of Israel, than the loose and deceptious explanation of Campbell. It is of no force here, to call to remembrance, that a public assembly, collected to hear the admonitions of a public speaker, was denominated *ἐκκλησία*, by the Athenians, for that use of the term became obsolete among Christians from the first age. Besides *συνέλευσις* was the proper word for such a meeting. And from the authors cited in Leigh's *Critica Sacra*, it appears that the Greek *ecclesia* was never given to any assembly, unless called by

shall be bound in heaven, and whatsoever ye shall loose on the earth, shall be loosed in heaven. Again I assure

legal authority. Now this is all we plead for. Only let an assembly meet in obedience to the law and precepts of Jesus, the King of Zion, and we will not refuse to them the figurative sense of the term Church.

The definition of the English word Church is still more particular and definite than that of the Greek or Hebrew. It is compounded of the two words *Κυριου οίκος*, *House of the Lord*. Who they are that constitute the House of the Lord, may be known by consulting 2 Cor. 6. 14—18, and Heb. 3. 6. Hence the word Church implies all that believe in Christ Jesus, and are the called according to his purpose. But figuratively by *Metonymy*, the name is given to a house, used by the Church of God for his worship: the container being put for the contained. Also by *Synechdoche*, which puts a part for the whole, the appellation is given to the pastors alone, Matt. 16. 17; or to the flock alone, Acts 20. 28; or even to a small number of its members met in a particular place. That this definition of the Church is in accordance with scripture and history, none can doubt, who are sufficiently acquainted with the subject. He that looks into the books of Moses, or the Epistles of Paul, will be soon satisfied that Clemens of Alexandria was in the right, when he said, Strom. 7: "The whole assembly of the elect, is what I call the Church." The same thing will appear manifest to him that casts an eye over Augustine's book, concerning the Christian Doctrine; where he will see, that the epithets given in the holy scriptures to the Church of Christ, will never agree with the general character of mankind, nor with men at all, unless considered as called and regenerated by the power and grace of God. Let them, who would deduce a loose signification of the word *Ecclesia* from the ancient use of the term among the Greeks, reflect that even by them, the word was not used to denote a promiscuous congregation. They had two assemblies called *Ecclesia* and *Agora*. The first was distinguished from the second as a Church from a common congregation of people. The *Agora* denoted any assembly or concourse of people. The *Ecclesia* signified that the congregation was legally called by the magistrate, and consisted of a convention of the people, called together according to their orders and classes. See *Illyrici Clavis Scripturæ in verbo*.

2. Let us inquire to whom Christ has delegated the power of the keys to open or shut, receive or excommunicate, bind or loose. Some say to the clergy alone. Others, to the clergy and elders or deacons. And a third, to the members of the Church indiscriminately. The last proposition is so repugnant to the whole voice of scripture and scriptural example, as to be unworthy of the least notice. The first and second are reconcilable. Lightfoot thinks,

you, that if any two of you agree about any affair, and ask it from my Father in the highest heaven, it shall be

that because two or three, met in the name of Christ, are acknowledged in the context, a religious assembly, and clothed with the power of binding and loosing, the word Church in this place means no more than a congregation of faithful Christians; and in this he has followed Jerome. But I think this definition is faulty, and made without attention to the circumstances. The two or three here mentioned, were apostles, and not merely Christian believers. They were, therefore, the true Church representative, possessing that authority which was given to properly constituted teachers, but in no instance to the members in general. Chrysostom on the passage says: *Επι τοις προέδωτοι, Tell those who preside.* This is also the interpretation of Theophylact. Thus also Beza and Spanheim, *Dub. Evang. 77.* It will not therefore profit the argument of Campbell and others, that the word *Ecclesia* should be found sometimes in the Septuagint, as the translation of *Kahal*, for even in that place, *Ex. 4. 18.* where *Kahal* is most loosely translated *λαος, people*; the *elders only*, or representatives of the people, were meant, as appears from *Ex. 3. 16.* and *4. 29*; and that *Kahal* frequently signifies *only the rulers* of the people or congregation, has been shown by D. Kimchi, an authority sufficiently decisive. The authority originates in the clergy, but there is nothing contradictory in associating with them in the management of the Church, deacons or elders, duly elected and consecrated for the purpose; for thus did our Lord in the mission of the seventy, and thus did Paul in his directions to Timothy and Titus. But to the apostles alone did Christ commit the authority to bind and to loose to remit and retain sins. *Matt. 16. 19.* and *18. 17.* *John 20. 23.* And that this authority was intended to be transmitted to all ages through their successors, is clearly manifest from the Epistles to Timothy.

This subject will appear more intelligible, and the argument more conclusive, from the following historical notice. When the Jews set any man apart to be a teacher or preacher, they used this form of expression: "TAKE THOU AUTHORITY TO TEACH WHAT IS BOUND AND WHAT IS LOOSE." That is, *to declare what is lawful, and what is unlawful to be done.* The same authority which the Jews invested in the Rabbis, our Lord gave to his disciples, saying: Go into all the world, and preach the gospel to every creature: Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." That is, whatever ye shall declare meet and fit to be believed and done agreeably to my instructions and example, shall be approved in heaven; and whosoever ye shall receive in my name into my Church, shall be written in heaven. All penitents, whom ye pronounce absolved,

granted. For wherever two or three are assembled in my name, there am I in the midst of them \*

Then Peter approaching to him, said: Master, if my brother repeatedly trespass against me, how often must I forgive him? Ought I as often as seven times? Jesus answered: I say not to thee till seven times, but till seventy times seven. Therefore the administration of

shall be forgiven." On the contrary, whatever ye shall declare unlawful, and whatever obstinate offenders ye pronounce unworthy of a place in my holy Church on earth, shall be bound in heaven. It is therefore both false and deceptive to say: "The words bind and loose are used only in a declaratory sense of *things*, and not of *persons*;" for in the text under consideration, Matt. 18. 17. they are used of persons, and not of things, as the context shows, and John 20. 23, makes abundantly manifest. In dealing with offenders, the Church, according to Tertullian, Apol. C. 39, should observe three important degrees of treatment: 1. *Exhortation*. 2. *Rebuke*. 3. *Censure*. As there are three steps in the process of one member against another before the matter comes to be considered by the Church, so there are three steps in the process of the Church before public excommunication take effect. This will account for the number seven times alluded to in this section. Thus the Jews say: They may pardon a man that commits a sin, the *first*, the *second*, and the *third time*; but if he sin the *fourth time*, they do not pardon him, according to Amos 2. 6. and Job 33. 29. In the latter passage the words rendered *oftentimes*, should have been translated twice or thrice, as in the margin. The passage in Amos some of the Jews understood to mean, that for *three* transgressions God would pardon, but not for *four*; but some of the Rabbis put both numbers together, and said, *seven times*.

\* This promise of Jesus has been construed as the most unequivocal testimony for his omnipresence, and consequently for his real divinity. This argument rests on the supposition that here Jesus applies to himself the language of Ex. 20. 24, and that no less a person than the omnipresent God can encourage men to perform religious duties with an eye to this promise at all times and in all places. But to this it has been objected, that the words should be taken in a metaphorical sense, as a king is said to be present in all parts of his dominions, where deputies represent him, and act by his authority. Thus also Paul promises the presence of his spirit, and the power of the Lord Jesus Christ in the Church at Corinth, when they should meet to put in execution the discipline of the Christian religion against offenders, 1 Cor. 5. 4. That Christ may be present with his Church in all places on the earth, does not

heaven resembles that of a king, who resolved to settle accounts with his servants. Having begun to reckon, one was brought to him who owed ten thousand talents. But not being able to pay, his master commanded him, and his wife, and his children, and all that he possessed, to be sold, that payment might be made. Then the servant falling prostrate before him, said: O sir, have patience with me, and I will pay the whole. So the master had compassion on him, and forgave him the debt, and dismissed him.\* But as this servant went out, he met one of his fellow-servants, who owed him an hundred denaries, and seizing him by the throat, he said: Pay me what thou owest. His fellow-servant, prostrating himself, besought him, saying: Have patience with me, and I will pay thee. And he would not, but caused him to be imprisoned, till he should discharge the debt. His fellow-servants, seeing what had happened, were exceedingly sorry; and went and told their master all that had passed. Then his master having called him, said: Wicked servant, at thy request I forgave thee all that debt, oughtest thou not to have showed such pity to thy fellow servant, as I showed to thee? And his master, being provoked, delivered him to the tormentors † until payment should be made for the whole

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imply omnipresence; and nothing more may be implied than his knowing and approving what is done in his name and by his authority. The Jews say, wherever ten men sit and study in the law, the Shechina dwells among them, Ps. 82. 1; but if even two sit together, and the words of the law are between them, there also the Shechina dwells amongst them, Matt. 3. 16. God acts every where, but his physical omnipresence has never been proved.

\* We learn from this parable, in the first place, that forgiveness, on the part of God, is properly and absolutely free. The servant acknowledges his debt, and promises payment, but his master seeing his good intentions and inability, had compassion upon him, and forgave him the debt.

† The word in the original is rendered *jailors* by some, but the common translation is nearer the Greek, and conveys a more accurate meaning than *jailors*, for there is here an allusion to the Asiatic

debt.\* Thus shall my heavenly Father do to you, if from the heart ye forgive not every one his brother.

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custom of examining by torture persons suspected of fraud. The practice of whipping and tormenting debtors continued till the time of Constantine the Great, by whom it was abrogated. Grotius on 2 Kings 4. 1, proves from Plutarch and Dionysius of Halicarnassa, that children were often sold for the debts of their parents at Rome, Athens, and in Asia. That the Jews sold men and their families for debt, see confirmed by Ex. 22. 3, Lev. 25. 39, 47, and 2 Kings 4. 1. This man owed the enormous sum of ten thousand talents, or four and a half millions sterling, or if the gold talent be meant the still greater sum of sixty-seven and a half millions, and though his lord remitted the sentence to sell him and his family, he proceeded immediately to seize and imprison a fellow servant for the small sum of an hundred denaries, which amounted to about three guineas. Therefore the whole rigour of the law is executed on him, and he can have no release till he discharge the whole debt. From this passage and Matt. 6. 25, the Catholics deduce the doctrine of Purgatory, in which men that have not sinned mortally, but yet have not been fully forgiven, in this life may expiate their sins by sufferings. Such were the opinions of Origen, Jerome, Hilary and Ambrose; and against their opinion there is no certain evidence from scripture.

\* The second thing that we learn from this parable is, that the pardon of sin is always conditional. Though this debtor is said to have been forgiven, and his debt to have been discharged; yet, on the discovery of his inhumanity, and unrelenting temper towards his fellow servant, he is charged with it again. In like manner God's final treatment of us will depend upon the temper and disposition that we shew, not any particular time, but to the close of our lives; and no particular sin is ever fully pardoned till the general tenor of a man's conduct shall show, that he is deserving of the divine favour.

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## SECTION SIXTY-FIRST.

### JESUS TAKES FINAL LEAVE OF GALILEE.

Now the Jewish feast of Tabernacles being near, the brethren of Jesus said to him: Leave this country and go into Judea, that thy disciples may also see the works which thou doest, for whoever seeks renown, does

nothing in secret; since thou doest these things, show thyself openly to the world, for even the brethren\* of Jesus, did not believe in him. Jesus answered: Any time will suit you, but my time is not yet come. The world cannot hate you, but it hates me, because I testify that its actions are sinful. Go ye to this festival: I am not going up at present to the festival, because my time is not yet fully come. Having so said, he remained in Galilee.

On the same day some of the Pharisees came to him and said: Get away, depart from this place, for Herod intends to kill thee. He answered: Go tell† that fox: To-day and to-morrow, I expel demons, and perform cures, and on the third day my course shall be completed. But

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\* This must be understood in a limited sense, to signify only some of Christ's brethren, for three of them were his disciples. The rest though all converted to the faith afterwards, Acts 1. 14, were perhaps yet worldly-minded and wished to urge Jesus to measures that might at once determine his claims to the Messiah's kingdom. Before the mission of the twelve, when the Pharisees began to blaspheme and the crowds to become exceedingly great, they went out to seize him, saying: *He is beside himself*, Mark 3. 21. Now they are wearied with his company in Galilee, because he had become unpopular with the rulers, and Pharisees, and they doubting whether he were the Messiah, entreated him to go into Judæa, and there show his miracles to those who had become disciples in that country. Moreover they might have supposed, that as the great Festival was near, there would be the most favourable opportunity for him to make proselytes, or announce his right to sit on the throne of David. Jesus replies that his business in Galilee prevented compliance with their request, and that the reason of the unfriendly feeling towards him, was not on account of any fault in his conduct, but because of his fidelity, in reproving the sins of mankind.

† Here Jesus speaks with dignified contempt of the malevolent and wicked intentions of Herod, and gives orders to inform this wicked prince, that the business of his ministry required him to remain two or three days longer in Galilee; and that sooner, he would not depart. Though Herod's intentions might be most hostile, yet it was not in his power to put a prophet to death without the consent of the Sanhedrim, and consequently, if arrested, he must be sent to Jerusalem for trial. This message therefore amounted to a defiance of Herod's authority.

I must walk about to-day and to-morrow in the neighbouring confines, for no prophet can be legally put to death out of Jerusalem.

Then he began to reproach the cities, wherein most of his mighty works had been performed, because they did not repent. Alas! for thee Chorazin, Alas! for thee Bethsaida; for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. Know, therefore, that it will be more tolerable for Tyre and Sidon in a day of judgment than for you. And thou Capernaum, which hast been exalted to Heaven, shall be brought down to Hell; for if the mighty works, that have been done in thee, had been performed among the Sodomites, they would have remained till this day. Know therefore that the condition of Sodom shall be more tolerable\* than thine, in a day of judgment.

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\* Chorazin and Bethsaida were towns situated to the north of the sea of Galilee, the first on the west and the latter on the east of the Jordan. They had witnessed Christ's miracles and heard his preaching, but did not improve their exalted privileges. Therefore, Jesus predicts that their condemnation at a day of judgment would be greater than that of Tyre and Sidon, whose inhabitants were heathens, and had never heard the gospel, nor beheld the miracles which Jesus wrought in confirmation of its divine origin. He likewise foretells that Capernaum should be utterly destroyed. Some commentators, probably on account of the similarity of their own case, would exonerate all these cities from any accountability to a future tribunal. They tell us that the denunciation of Jesus only meant the temporal calamities and political and commercial desolation, that befell these cities; and that the punishment executed on Capernaum was more severe than that inflicted on Sodom for refusing to obey the preaching of Lot. But all such comments are as much opposed to the common sense of mankind, as to the plain grammatical construction of the passage. Though the destruction of the Jewish nation be called the day of vengeance, it is not called the day of judgment. Nor does the sentence read: *It was more tolerable* for Sodom in a day of judgment—but *was*, it *shall be* more tolerable for Sodom, in a day of judgment—plainly showing that the time of judgment was then



When Jesus had finished these discourses, the days for his departure being accomplished, he set out resolutely to go to Jerusalem. And leaving Galilee, he taught in the towns and villages through which he passed, in his journey, till he came to the borders of Judea, on the Jordan, to which place great multitudes followed him, and he healed their sick.

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*future* for Sodom, as well as for Capernaum. Luke marks this still more particularly by the use of the article and pronoun, in *that same day, in the judgment*. Moreover though Christ admits here, as elsewhere, that the servant that knew not his master's will and did things worthy of punishment, shall be beaten with fewer stripes, than those which shall be inflicted on persons to whom greater opportunities were afforded, yet it is manifest from the use of the comparative degree of the adjective, that the inhabitants of all these cities shall be doomed to punishment in the day of God's righteous judgment—Thus as Paul informs the Romans, that the heathen having sinned without a law, shall *perish* without the law, Rom. 2. 12, whilst as Jesus here declares, those who have enjoyed the means of salvation, but neglected them, shall be sentenced to severer torments in a future world, than the heathen, in proportion to their neglect or contempt of these means—Here therefore we learn, that there will be great diversity in the punishments of Hell, though the smallest degree may be to us inconceivably great.

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## SECTION SIXTY-SECOND.

### MISSION OF THE SEVENTY-TWO.

Afterwards\* the Lord appointed also Seventy-two†

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\* Dr. Lightfoot endeavours to prove, that our Lord commissioned the Seventy on his way to Jerusalem, to keep the feast of Tabernacles, but not till he had passed the confines of Galilee. In this I have followed him from conviction, that his arrangement, in this particular, is correct. Newcome remarks, that the learned Dr. Priestley has ingeniously suggested, that the mission of the Seventy took place shortly before the feast of Tabernacles; and that our Lord dismissed his train with a view to travel, with less appearance of ostentation. See John 7. 10.

† I have added the word *two*, on the following authorities. It is

other *disciples*, and sent them before him, two and two

found in the text of the Vatican, Cambridge, and some other MSS. and in the Persic, Armenian, and Vulgate Versions; and it is supported by Clemens, Origen, Epiphanius, Hilary, Augustine, Isidore, and others, among the Fathers. I acknowledge the opinion of Lightfoot and Selden to be of high authority in Jewish affairs, but even they admit that the Jewish Sanhedrin consisted of Seventy and the President; but I think the arguments of Grotius conclusive for the Seventy-two. The Sanhedrin would seem to have consisted at first of only Seventy Elders and Moses, Num. 11. 16, but besides these, there was a sub-president, called *Ab*, or Father of the Council. It appears that Moses directed, that six should be chosen from each of the tribes, to assist him in the government of the people, but as he and Aaron were probably included in the six from the tribe of Levi, the other members just amounted to Seventy. So in the times of our Lord the Sanhedrin consisted of Seventy members, an *Ab*, or father of the Council, and the High Priest, who presided over them. They were commonly named Seventy, either because of the convenience of using an even number; or from the Jewish veneration for the terms *seven* and *seventy*, which did not always signify so many units; or probably from a desire to keep in remembrance, that their nation consisted of only seventy persons, when they went down into Egypt. Gen. 46. 27, Deut. 10. 32. For some similar reason, the Greek Version, has been called the Seventy, or Septuagint, though Josephus, Antiq. L. 12. C. 2, says the Translators consisted of Six out of every tribe; and consequently amounted to Seventy-two.

Our Lord proceeded in the forming of the Christian Church, on the model of the Jewish, because it was the pattern which he himself had given of the heavenly substance, which he now began to establish; for he had been the guide of the Patriarchal and Jewish Churches, and the religious legislator of mankind, in every age from Adam till his incarnation. As he had chosen twelve apostles, in reference to the twelve patriarchs, who were chiefs of the twelve tribes, he now appointed Seventy, in allusion to the Seventy elders, chosen by Moses to assist in the government of the people. Here then are the *two orders* of the Christian Ministry spoken of by Eusebius, Hist. Eccles. L. 1. C. 12, which our Lord has established in the New Testament dispensation, designated by the names of *Bishops* and *Elders*, or as some would call them *Ministers* and *Elders*, or *Pastors* and *Deacons*. Though from the writings of the Apostles and Apostolic Fathers, the word *Presbyter* was often designative of either office, Acts 20. 17, 28; Titus 1. 5, 7; and consequently all Bishops were Presbyters, yet it does not follow that all called Presbyters or Elders, were Bishops,

into every city and place, whither he was about to come,

1 Tim. 5. 17. Hence Jerome, who admits the word *Presbyter* to be sometimes synonymous with *Bishop*, calls the *Seventy*, *preachers of the second order*. See Whitby on Luke 10. 1. Chrysostom and others, placed the superiority of Bishops over Elders, in the power of ordination, which belongs to Bishops alone; for the power of conferring the holy spirit by laying on the hands, was given to none but the twelve. See Acts 8. 15, and Whitby's note there. This then is the peculiarity of the *first order* of Ecclesiastics, to whom alone the power of ordination belongs, as to the successors of the Apostles. Nor can any ordination be valid, that cannot be traced through regular succession to the Apostles of Jesus.

There are four plans of Church Government, prevalent among Christians of the present age: *Papacy*, *Episcopacy*, *Presbyterianism*, and *Independency*. The first and last of these are pernicious extravagancies, to which the word of God gives no sanction, and of which ecclesiastical history affords no analogy till the sixth and the sixteenth centuries. The one is tyrannical usurpation, the other a mongrel libertinism. Nor is it possible to say, which of these unhallowed foes to truth and religion, has been most injurious to the church of God, and the progress of Christianity. Though the Lord of Christians gave to Peter the Keys of his kingdom Matt. 16. 19, it is manifest that the like power was given to all the Apostles, Matt. 18. 18; John 20. 23. And that the Apostles believed their equality, is manifest from their occasional debates on ecclesiastical subjects. Acts 15. 2, 7, and Gal. 2. 11. On the other hand, the selection of one tribe in Israel, and the ordination of Apostles and Elders by Jesus, was altogether unnecessary and improper, if every person of every description, even the vilest and most ignorant of the people, may at will, intrude on the sacred office, and devastate the Church of God.

To Episcopacy or Presbyterianism, or perhaps to some intermediate rank, we are to look for that order of Ecclesiastical Government, that can fairly lay claim to a Divine Right. The two orders of *Presbyter* and *Deacon*, in the Episcopal Church, seem to approach more nearly the primitive state of things in the Apostolic age. Perhaps nothing more was intended by Epiphanius, when he said: *There cannot be a Bishop without Deacons*; and again speaking of the Samaritans, who had believed, he says: *Philip being only a Deacon could not ordain, and therefore the apostles were sent to Samaria for this purpose*. See Acts 8. 14—17, and Epiph. Heres. 21. Sect. 1. The like distinction nearly exists between the Ministers and Licentiate of the Presbyterian Church. Surely nothing inconsistent with God's word, and Christian privilege, could arise from the appointment of an order

And he said to them: Go, say to the people: The reign of God, over you, is come.\*

Let your loins be girt, and your lamps burning; and yourselves like those who wait their master's return from a wedding; that when he comes and knocks they may open to him immediately. Happy shall those servants be, whom their master, at his return, shall find watching. Verily I say to you: He will gird† himself, and having placed them at table, he will attend and serve them. Take heed, watch, and pray, at all seasons; for

of Clergy, of advanced age, and distinguished by learning and piety, to preside in their several districts, over their junior brethren, and others of less capacity, literature, and reputation. Nay such an arrangement would be the spirit of the Apostolic age, and the Christian liberty. There seems to be an approach to this order of things in the Consistories of the Reformed Church in France, where the president is chosen for life.

\* It appears by a comparison of the tenth chapter of Matthew with the tenth of Luke, that our Lord repeated here; a considerable part of his discourse at the Mission of the Twelve. Wishing to avoid repetitions in this work, the reader will find whatever is omitted here, in the thirty third Section, whither he is referred.

† The allusion is made to the long garments worn by the Eastern nations, which were bound round their loins with belts, and tucked up in the belt when they travelled or served at table. The *succinctus hospes*, and *puer alle cinctus* of Horace are proofs, that this usage prevailed at Rome; and that it existed among the Jews appears from Luke 17. 8, John 13. 4, 5. The mention of lamps or lights is also in reference to the custom of carrying torches or lamps at weddings, which were generally celebrated in the night season. The meaning of our Lord is, that his ministers should always be prepared for the performance of their office; that they should be diligent in keeping all hindrances out of the way, and have their minds full of light, concerning all subjects of inquiry and practical use in the Christian life. A slothful, ignorant, and careless minister, is a disgrace and curse to the holy office. Christ here promises, that those who serve him with zeal, perseverance, and resolution in his church on earth, shall sit down at the table in the kingdom of Heaven, and there be served by their Lord and Master. Who would not like Moses choose affliction with the people of God, and even refuse an earthly crown, were it to interfere with their duty, in order to secure the approbation of their Lord, and be exalted to sit at the table and banquet of the king of Heaven?

ye know not at what hour your master will come. Of this you are certain, That if the master of a family knew, at what hour the thief would come, he would watch, and not suffer him to break into his house. Therefore be ye always prepared, lest the Son of man come at an hour, when ye are not expecting him.\*

Then Peter said to him: Master is this parable intended for us, or for all? The Lord answered: As a man going from home, leaves his household in charge to his servants, assigns to every one his work, and commands the porter to watch, so watch ye; for ye know not, whether the master of the family will return at the second watch, or at midnight, or at the third watch, or in the morning: lest coming suddenly, he find you sleeping. Now, what I say to you, I say to all, Watch †

\* The coming of Christ here noticed, was not his coming to destroy the Jewish temple and nation, nor his coming to judge the world at the end of time; but as in the Old Testament, remarkable events are often described as comings, or signal interpositions of the Deity, Deut. 33. 2, Is. 35. 4, Heb. 3. 3, so in many places of the New Testament, our Lord's coming coincides with the time of a man's death. For as our Christian course ends when we die, our Lord is represented in several parts of the New Testament, as coming at the end of our life, to save and redeem us from death, and receive our souls to himself that *where he is, there his servants may be also*. See John 14. 3, 1 Cor. 11. 27, Philip 1. 6, 10, 1 Thess. 3. 13, and 5. 23, 2 Tim. 4. 7, 8. The fitness of the comparisons here introduced, depends on the truth of this opinion. Moreover this interpretation is strengthened by the consideration, that we are never in the New Testament, exhorted to prepare for death, but for the coming of Christ; therefore the coming of Christ must be at the time of a man's death. This is the hour of judgment to all who have had the means of knowing their Master's will. Therefore this important truth is of great weight in the Christian Religion, and is worthy of our most serious consideration.

† Anciently the Jews divided the night into three watches consisting of four hours each, Ex. 14. 24, Judges 7. 19, Lam. 2. 19; but the Romans introduced into Judea the custom of dividing the day, into twelve hours of day and twelve of night, and the night into four watches: The first began at six in the evening and con-

Who then is that faithful and prudent steward,\* whom his master will appoint over his household, to dispense to each his food in season? Happy that servant, whom his master at his coming, shall find thus employed. Verily I say to you: He will entrust to him the management of all his estate. But should a vicious servant say in his heart: My master delays his return, and begin to beat his fellow-servants, and to eat and carouse with drunkards, the master of that servant, will come on a day when he is not expecting him, and at an hour of which he is not aware, and having discarded him, will assign

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tinued to *nine*; the *second* at *nine* and continued to *midnight*; the *third* began at *midnight* and continued to *three*, or to cock-crow; the *fourth* began at *three* and continued till six or sunrise. The reason of our Lord for uttering this parable was two-fold. First to impress on the minds of his disciples the necessity of taking heed to themselves, and to the people of their charge, that they might be ready at all times to give account of their stewardship. Second, that he might stir up their minds to all diligence, seeing the time was short, he having only a few months to remain with them. Indeed it is not improbable, seeing we are informed that his heavenly Father concealed from him the time he had fixed for the destruction of the Jewish nation, that he had also concealed the time in which it behoved Jesus to suffer. Hence being apprehensive that he might be killed at the festival to which they were now going, he had used all diligence to complete the instruction of his disciples. See Mark 13. 32, and the beginning of Section fifty-seventh.

\* All should live in the same expectation of the coming of Christ, which a servant has with respect to the return of his master, who, in departing for a season leaves the management of his affairs to him; and of which management he is to give an exact account on his master's return.

Here is an abstract of the duties of a minister of Christ. 1. He is appointed not by himself, but by the vocation and mission of *his master*. 2. He must look on himself not as the *master* of the family, but as the *servant*. 3. He must be scrupulously *faithful* and exact, in fulfilling the commands of his master. 4. His *fidelity* must be ever accompanied by *wisdom* and *prudence*. 5. He must give the domestics—the sacred family, their food; and this food must be such as to afford them *true nourishment*. And 6. This must be done in *its season*. There are certain portions of the bread of life, which lose their effect by being administered out of proper season, or to improper persons.

him, a portion with the hypocrite and the infidel. Weeping and gnashing of teeth shall be there.\* Now that servant who knew not his master's will, and did things deserving of punishment, shall be beaten with few stripes;† whereas he, who knew his master's will, but did not prepare for him, nor execute his orders, shall receive many stripes. Because from every one to whom much is given, much will be required; and where much is entrusted to a man, from him the more will be demanded.

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\* Here is the contrast of a faithful steward, and the abstract of an unfaithful and froward minister. 1 He has little faith in the speedy coming of his Master, either to save or punish, and as his faith fails he loses interest in his duties. 2 He becomes turbulent and oppressive, vain and haughty. 3 He loses attachment to devotion, and pious company; and seeks the gratification of his fleshly appetites, and the company and table of the rich, till his soul is corrupted and his life becomes irregular. 4 He prefers the company of the ungodly to the religious meetings and conversation of the pious. 5. He is discarded and abandoned by his Master, on account of unfaithfulness; and thus excluded from any farther opportunity of fellowship with the people of God, or the enjoyment of those means that might recover his ruined reputation or save his degenerate soul. 6 Suddenly he dies without preparation, and is consigned to the double damnation allotted to the hypocrite and infidel. God of Salvation! what an awful, responsible, and fearful office is that of a minister. This man ceased to cultivate holy communion with the better part of his congregation, and now he is condemned, in company with the profane and worthless part, to remediless ruin, and everlasting destruction from the presence of God, heaven, and the blessed.

† Many have thought that their ignorance of divine things would be a sufficient excuse for their crimes; and that they might have but *few stripes*, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused, because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing, if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known: and, perhaps in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; be-

## SECTION SIXTY-THIRD.

## FEAST OF TABERNACLES.

Now after his brethren were gone, Jesus also went to the festival,\* not publicly but rather privately. Then the Jews sought him at the festival, saying: Where is he? And there was much disputation among the people concerning him. For some said: He is a good man.

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cause his crimes are aggravated by this consideration, that he refused to have the light, that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach; and lives in a country blessed with the preaching of the Gospel of Jesus Christ.

\* The feast of Tabernacles commenced on the fifteenth of Tishri, answering to the first of October, and continued during eight days. It was instituted to commemorate the journey of the Israelites through the Arabian wilderness; and therefore the Jews dwelt in tents or booths, erected in public places, on the flat-roofs of their houses, or in gardens, during the festival, as their ancestors did in their journey from Egypt, Lev. 23. 42, 43. It was also intended as a festival of thanksgiving to God for the fruits of the vintage, which were collected about this season of the year, and was therefore called the feast of the gatherings, Ex. 23. 16 and 34. 22.

The next distinguishing characteristic of this festival after dwelling in tents, was the carrying about of branches of palm, willow, myrtle, and citron trees, tied with gold or silver cords, or ribands, which they kept with them continually during the festival, and bore as they walked in procession every day round the altar, in the temple, singing Hosanna, in invocation of the coming Messiah. Hence the branches were also called Hosannas. During the eight days of the festival were sung the Psalms from 113—119, inclusive; and as the feast of the Tabernacles was a season of the most decided indications of joy, the whole city of Jerusalem was most brilliantly illuminated. In the court of the women were great rejoicings every evening; lights were burning in four candlesticks of gold, said to be fifty cubits high, whilst the Priests and Levites standing on the fifteen steps of the inner court, sung the *songs of degrees*, Psalms 120—134. On the seventh day they compassed the altar seven times, and this was called the grand Hosanna, to which John alludes, Rev. 7. 9. 10. Whilst the Hallel's were sung, the people made out-



Others said: No; he deceives the multitude. However none spake openly concerning him, for fear of the Jews.

Half the days of the festival were now passed, when Jesus arrived\* at the temple, and began to teach. And the Jews were astonished, and said: Whence comes this man's learning,† without being taught? Jesus answer-

ward tokens of the ardour of their feelings. Thus when the singers and musicians came to these words: O give thanks to the Lord, Ps. 118. all the multitude shook their branches; and this was done twice, when the band came to the Hosanna of the 25th verse.

The most remarkable ceremony performed at this festival, was the drawing of water from Siloam, by the Priests, which they brought in a golden vessel with great and solemn joy through the water gate to the temple, and poured out to the southwest of the altar; whilst the Levites, playing on musical instruments sang the Hallel's, and the people sang with transport Isaiah 12. 3. *With joy shall ye draw water from the wells of salvation.* Some of the Talmudists assert this ceremony was a symbol of rain, but others of the holy spirit. To this Jesus alludes, saying, if any man thirst let him come to me and drink; and cites Isaiah 58. 11. as now accomplished in the living streams of gospel truth and grace, and about to be still more gloriously realized in the effusion of the spirit, after the ascension of Jesus.

\* From John 7. 6, 8, and Luke 13. 33, it appears that Jesus was detained in Galilee three or four days after the departure of his brethren to attend this feast. The mission of the seventy on his way, and the dismissal of the multitude that followed him so far as the boundaries of Judea, may have occasioned a still greater delay so that it was the fifth day of the feast before he arrived at the temple.

† The Jewish learning consisted chiefly in the knowledge of their scriptures and the traditions of the elders. These branches of learning were taught at their schools, and no person undertook to teach others, who had not previously obtained a regular education under their scribes. In this very learning our blessed Master admirably excelled, which excited the astonishment of his hearers. Without having attended their public schools, he assumed the prerogative of teaching even in their temple, where the Jewish Doctors taught, and showed himself more able to elicit the sense of Scripture, and apply it with greater success than any of their Rabbis. Our Lord's supernatural qualifications and unusual conduct, should never be pleaded in apology for the presumptuous intrusion of ignorant men, whose uncalled services have been the bane and disgrace of the Christian ministry and

ed them, saying: The doctrine I teach is not my own, but his who sent me. If any man desire to do his will, he shall discern\* whether this doctrine proceed from God or from myself. He that speaks from himself seeks to promote his own glory; but the man is true and has no deceit in him, who seeks to promote the glory of him that sent him. Did not Moses give you the law? Yet none of you observe the law. Why do ye seek to kill me? The people answered and said: Thou art a demoniac. Who seeks to kill thee? Jesus said: I performed one work on account of which you were all surprized. Are ye angry at me, because on the Sabbath I cured a man, whose whole body was diseased? Moses instituted circumcision amongst you, not that it came from Moses, but from the Patriarchs,† and ye cir-

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religion. Jesus assigns the reason of his exemption from the common manner of attaining learning, by declaring that he was instructed of God.

\* This is the most perfect and sure guide to the knowledge of the truth. Let a man earnestly desire and labour to do the will of God, and he shall soon perceive that the doctrines, precepts, and entire system of the gospel, breathes a divine influence, and exerts a renovating power, unknown to every other system in the world. Alas! for those who reason, debate, and oppose, but never seek in humble prayer celestial illumination from the Father of light. God has so decreed, that divine truth shall be hid from the unhallowed, proud, and careless. Therefore the opinion, or even the argument of an ungodly or infidel man should not be regarded. None but true and practical believers in the Lord Jesus, can either know or preach the gospel of Christ. All knowledge that has not a practical tendency, is worse than vanity and vexation of spirit.

† The origin of circumcision has afforded grounds of much discussion, and even seemingly dubious decision among the learned. See Le Clerc on Gen. 17. 10. Some authors see nothing in antiquity that is not derived from Egypt; and others can scarcely admit of any religious rite among the heathens, which did not originate among the Patriarchs of the Jewish nation. He who would see the controversy concerning the origin of circumcision, will find the subject fully and fairly represented by the learned Spencer, de Legibus Heb. Rit. L. 1, sect. 4, where the testimonies of Herodotus, Philo, Sanchuniatho, Josephus, and others are examined,

circumcise a child on the Sabbath, that the law of Moses might not be violated. Judge not therefore according to appearance, but render judgment according to justice.

Then some of the inhabitants of Jerusalem, said: Is not this he whom they seek to kill? Lo! he speaks boldly, and they say nothing to him. Do the rulers truly acknowledge that this is the Messiah? As for us we are acquainted with this man's ancestry, whereas when the Messiah shall come, none will know whence he comes.\* Jesus, who was then teaching in the temple,

as well as the opinion of some of the early Fathers, especially Origen and Cyril. Grotius de Veritate R. C. L. 1 sect. 16, has adduced ancient testimonies to prove that all the Asiatic nations received the rite from Abraham, and why might not the Egyptians and Ethiopians have received it from Joseph. To the assertion of Celsus that the Jews derived circumcision from the Egyptians, Origen replies, that *Abraham was the first of mortals who had been circumcised*. Our Lord does not determine this question, but only carries back its use to the Patriarchs. The dispute is of no great consequence, whether the Egyptians received the rite from the Patriarchs, or the Patriarchs from the Egyptians, seeing God adopted, and enjoined it on pain of death, as a sign and seal of his covenant with Abraham and his posterity. Hence it was called the covenant of circumcision.

\* Calmet observes, that the multitude which heard our Lord at this time, was composed of three different classes of persons. 1. The rulers, priests, and pharisees, declared enemies of Christ. 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him. 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the evil designs of the rulers, against him.

Our Lord addresses himself in this discourse principally to his enemies. The strange Jews were those who were *astonished* when Christ said to them, *that they sought to kill him*, having no such design themselves, and not knowing that others had. And the Jews of Jerusalem were those, who knowing the disposition of the rulers, and seeing Christ speak *openly*, no man attempting to seize him, addressed each other in the foregoing words: *Do the rulers know indeed that this is the Christ?* imagining that the chief priests, had been convinced that Jesus was the Messiah.

The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city, and of the family of Da-

cried, saying: Do ye both know me, and whence I am? I have not come of myself. He who sent me is worthy of belief, but ye know him not. But I know him, because I came from him, and received of him my commission. Then they sought to seize him, yet none laid hands on him, because his time had not yet arrived. But many of the people believed on him, and said: When the Messiah comes, will he do greater miracles than those which this man has done?

When the Pharisees heard these private debates of the people concerning Jesus, they and the Chief Priests despatched officers to seize him. Then Jesus said to them: yet a little while I shall remain with you, and then I will return to him who sent me. Ye will seek, but shall not find me, and to the place whither I am going, ye shall not be able to come. Then said the Jews among themselves: Whither is he going, that we shall not be able to find him? Is he going among the dispersed Greeks to teach them? What does his saying mean?

Now on the last and greatest\* day of the festival, Jesus

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vid, John 7. 42. But from Isaiah liii. 8. *Who shall declare his generation?* they probably thought there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. Had they considered his miraculous conception, they would have felt their minds relieved on this point.

\* The last day grew into such high esteem with the nation, because on the seven preceding days they held that sacrifices were offered, not so much for themselves as for the whole world. They offered in the course of them seventy bullocks for the seventy nations of the world; but the eighth was wholly on their own behalf. It was a separate solemnity for Israel alone. They had their solemn offering of water; the reason of which is this: At the passover the Jews offered an omer to obtain from God his blessing upon the harvest: at Pentecost, their first fruits, to request his blessing on the fruits of the trees; and at the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, 1 Corinth. x. 4; but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Sichoah, and brought them into the temple, with the sound of the

stood and cried: If any one thirst,\* let him come to me and drink. From him that believes on me, as the Scriptures have said, rivers of living water shall flow, as from a fountain. But this he said of the spirit, which they that believed on him were about to receive; for the holy spirit was not given, because Jesus was not yet glorified.

Many of the people having heard this discourse, said: Certainly this is the Prophet. Others said: This is the Messiah. Others said: Does the Messiah come out of Galilee? Do not the Scriptures say, that the Messiah descends from David, and comes from the village of Bethlehem, whence David was? Thus the people were divided† concerning him; and though some would have seized him, yet none laid hands on him.

trumpet and with great rejoicing. The priest went up the ascent of the Altar, where they had placed two silver vessels, one filled with water and the other with wine. He poured some of the water into the wine and some of the wine into the water, and at the time of pouring out the libation, the man who did not show sensations of joy, was thought incapable of pleasant emotions. As the pouring out of the waters was considered a symbol of the giving of the law, so it was also intended to excite the expectation of the effusion of the spirit. Christ, alluding to their customs, proclaims, "If any man thirst, let him come unto me." He takes, as is very usual with him, the present occasion of the water brought from Siloah, to summon them to himself as the true fountain. John iv. 14.—*Light-foot, Hammond, and Rosenmüller.*

\*As ardent desire was called thirst in the figurative language of the Jews, Jesus calls on all that strongly desired happiness, to come to him for enjoyment; for he was now about to give a more excellent law and a fuller effusion of the holy spirit, than had ever been bestowed on man. In evidence of what he said, he referred to Isaiah 44. 3, 58. 11, and Joel 3. who predict that in the time of the Messiah, God would pour out his spirit. He alludes also to the Amphora, out of which the water was poured, and declares, that those on whom he would bestow such a copious effusion of his spirit, would like that vessel diffuse the living waters on others.

† This section gives a lively picture of the divisions among the Jews respecting Christ. They saw his miracles—they heard his teaching—they were generally acquainted with his history. Yet they could not reconcile what they saw with their preconceived no-

Then came the officers to the Chief Priests and Pharisees, who said to them: Wherefore have ye not brought him? The officers answered: Never did man speak like this man.\* The Pharisees replied: Are ye also deceived? Have any of the rulers or Pharisees believed on him? But this populace, not knowing the law, are accursed. Nicodemus, one of them, and the same who came to Jesus by night, said to them: Does our law permit us to condemn any man without hearing him, and knowing what he does? They answered: Art thou a Galilean? Search and thou wilt see,† that a Prophet does not arise out of Galilee.

tions of the Messiah. They rejected his claims, and could not comprehend the spiritual meaning of our Lord's language. The Christian's peculiar happiness and privilege is to see fulfilled in the person of Jesus of Nazareth, all the various predictions of the ancient prophets, which appeared to the Jews so inconsistent, and so irreconcilable.

\* Though these officers had gone on the *errand* of their masters, they had not entered into their spirit. They were sent to apprehend a seditious man, and a false prophet. They came where Jesus taught; they found him to be a different person to the description they received from their masters, and therefore did not attempt to touch or molest him. They heard, they felt, that no man ever spoke with so much grace, power, majesty, and eloquence. They had never heard a discourse so affecting and persuasive.

Christ has been in general rejected by the rulers of this world. A life of mortification, self denial, and humility, does not comport with the views of those who *will* have their portion in this life. It has ever been a mark of the truth of God, that the great, the mighty, and the wise, have in general rejected it. They are too much occupied with *this* world, to attend to the concerns of the *next*. Wagenseil and Schoetgen have given many proofs of the contempt in which the common people were held by the Pharisees. Those who were disciples of any of the Rabbins, were considered as being in a much better state.

† Examine the Scriptures, search the public registers, and thou wilt see that out of Galilee there arises no prophet. Neither the *Messiah*, nor any other prophet, has ever proceeded from Galilee, nor ever can. This conclusion, says Calmat, was false and impertinent: false, because *Jonah* was of *Gathheper*, in Galilee: See 2 Kings xiv. 25, compared with Josh. xix. 14. The prophet *Na-*

## SECTION SIXTY-FOURTH.

## JESUS ASSERTS THE AUTHORITY OF HIS MISSION.

Again Jesus addressed the people saying: I am the light\* of the world: he who follows me shall not walk in darkness, but shall have the light of life. The Pharisees, therefore retorted: Thou testifiest concerning thyself, thy testimony should not be regarded. Jesus answered: Though I testify concerning myself, my testimony ought to be received; because I know whence I came, and whither I go. As for you, ye know not whence I come and whither I go. Ye judge from passion, I judge no man: and if I do, my judgment ought to be regarded; for I act not alone, but concur with the Father who sent me. It is a maxim in your law that the concurrent testimony of two is credible. Now I am one who testify concerning myself; the Father that sent me is another,†

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*hum* was also a *Galilean*, for he was of the tribe of *Simeon*: and some suppose that *Malachi* was of the same place. The conclusion was false, because there had not been a prophet from any particular place, was no argument that there never could be one; as the place had not been proscribed.

\* It is probable that the rising sun had just begun to spread his bright beams on the temple, when our Lord returned from the Mount of Olives, and referring to some places in the Jewish writings, especially Is. 60. 10, Mal. 4. 2, where the Messiah is metaphorically called the Sun, he addresses the Jews in the words of the text. The title of *Light of the world* was given by the Rabbis to God, to Moses, to the Law, and to their most distinguished doctors. The same title was given by Jesus to the Twelve Apostles, Matt. 5. 14. Jesus was next to his eternal Father, the most distinguished light of the world, in every age. See Section 29th p. 115, Schoetgen's *Horae Heb.* and Gill on Matt. 5. 14, and John 8. 12.

† Dr. Clarke correctly observes on this passage: "It is worthy of remark, that in all this discourse, our blessed Lord ever speaks of the Father and himself as two distinct persons. Therefore the Father is not the Son nor the Son the Father, as some persons vainly imagine." The whole force of our Lord's argument depends on this plain fact, that he, the Son, and the Father who begot him, and sent him into the world, are two distinct persons! Is there not a heavy charge for dishonour to God and destruction of

who testifies of me. Then they asked him: Where is thy Father? Jesus answered: Ye know neither me, nor my Father: had ye known me, ye would have known my Father also. These things Jesus spake in the treasury, as he taught in the temple, and nobody seized him, his hour not being yet come.

Again Jesus said to them: I am going away; ye will seek me, and shall die in your sin; and whither I go, ye cannot come.\* Then said the Jews, will he kill himself, for he says: Whither I go, ye cannot come? He said to them: Ye are from beneath; I am from above. Ye are of this world; I am not of this world; therefore I said: Ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. They therefore asked him: Who art thou? Jesus answered: The same that I

souls, lying on the heads of those, who confound these persons; and either attempt to blot out the light of heaven, by teaching, that Jesus is the *One God*, from whom he is so clearly distinguished, or that there are more Gods than one, to the disgrace and obstruction of all true religion.

\* In the preceding discourse. John 7. 34, our Lord had told the Jews, that whither he went they should be unable to follow; but they attempted to turn his language into ridicule, by inquiring if he intended to go after the Hellenists who were scattered throughout Europe and Africa. Here he repeats the same thing, with an awful appendix; "Ye shall die in your sin." This was quoted from the Targum on Joshua 22. 21, and gave them plain intimation from their own writings, that he meant, they could not enter paradise, the place of the blessed. Here they again repeat their ridicule with a mixture of indignation. Jesus repeats his assertion a second time, and makes another addition, showing them that unbelief would exclude them from his fellowship hereafter. Now there could be no reason for mistake, among the Jews, about his meaning, nor is there any cause why any should pervert the plain import of these words, except we admit, that the same *judicial blindness*, which rested on the Jews, has been transferred to them. Where did Jesus tell the Jews he was going? To his Father in Heaven. What could mean, their inability to follow him? Their sin and unbelief. If therefore a soul pass from the light of the gospel ministry, into another world in sin and unbelief, as God and the Bible are true, they shall be excluded from the light of Heaven and the presence of God.



told you formerly. I have many things to say of you, and to reprove in you: but he who sent me is worthy of belief; and I only publish to the world what I have heard from him. They did not perceive that he meant the Father. Jesus therefore said to them: When ye shall have raised the Son of Man on high; then ye shall know what I am; and that I do nothing of myself, but am teaching what the Father has taught me. And he who sent me is with me. The Father has not left me alone, because I always do what pleases him. While he spake thus, many believed on him. Jesus, therefore, said to those Jews who believed on him, If ye continue steadfast in my doctrine, ye are my disciples indeed. And ye shall know the truth; and the truth shall make you free.\*

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\* Sir I. Newton supposes, that this discourse was pronounced at the feast of Tabernacles, on the Sabbatical year of Jubilee, when all Jewish slaves were set at liberty. This is in accordance with what I have already said, Section thirteenth pp. 62, 63: and our Lord's repeated allusions to freedom or liberty in this discourse is evidence in favour of the supposition. It is a pleasing coincidence, that Christianity should have been published on the last Jubilee, ever celebrated by the Jews in their own land, city, and temple. In this conversation of our Lord with the Jews they evince the greatest prejudice, ignorance, and malevolence. Jesus tells them, that the truth would make them free; that is, they would, by the light and the liberty of the gospel, be delivered from the bondage of the ceremonial law, and from their prejudices, ignorance, and error; and what is more than all, delivered from their hatred towards him, and that unbelief, which shut the greater part of their nation out of his kingdom, both on earth and in heaven. Never was a greater truth pronounced by the lips of mortal man than this: *The service of God, according to the religion of Jesus, is perfect liberty.*

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## SECTION SIXTY-FIFTH.

### DISCOURSE CONCERNING ABRAHAM'S OFFSPRING.

Some made answer: We are Abraham's offspring, and were never enslaved to any man. How sayest thou:

Ye shall be made free? Jesus replied: Verily, verily I say unto you, whosoever commits sin is a slave to sin. Now the slave abides not in the family perpetually; but the Son abides for ever. If, therefore, the Son make you free,\* ye will be free indeed. I know that ye are Abraham's offspring, yet ye seek to kill me, because my doctrine has no place in you. I speak what I have seen with my Father; and ye do what ye have learnt from your father. They answered: Abraham is our father. Jesus replied: If ye were Abraham's children, ye would act like Abraham. But now ye seek to kill me, a man who have told you the truth which I received from God. This Abraham would not have done. Ye do the deeds of your father! They answered: We were not born of fornication. We have one Father, even God. Jesus replied: If God were your Father, ye would love me; for I proceeded,† and have come from God.

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\* Tillotson thinks Christ here alludes to the custom of some cities in Greece where the son or heir had the liberty of adopting brethren and granting to them the privilege of the family.

The Jews who affirmed that they were never in bondage to any man, could not mean, that their nation had never been tributary to other nations or enslaved by them; for they could not be ignorant of their servitude in Egypt and Chaldea, nor their subjugation by the Macedonians and Romans; but they thought, that, as it was the year of Jubilee our Lord alluded to the emancipation of slaves or bondmen; and therefore they deny that as individuals they had been in bondage to any man, and consequently did not require the emancipation afforded by the Jubilee to bond-men.

† Here is a plain answer to a plain question. In this conversation the Jews ask Christ: Who art thou? Jesus replies by referring them to his former declarations on this subject; but on their assuming the relationship of children to God Jesus tells them that he came out of God. The phrase *ἐκ τοῦ θεοῦ* plainly declares his derivation from God, as a Son from a Father. This is the usual mode of expression, through the scripture, used to denote the derivation of one being from another by natural descent; and to this passage, I doubt not, the Council of Nice had reference, when in opposition to Arius, the Council determined Jesus to be God *ἐκ τοῦ θεοῦ*, out of God: that is derived from God, as a son partakes of the nature of his father. The disputation about the origin of the Son's nature should not have divided the Church nor

Neither came I of myself, but he sent me. Why do ye not understand my language? It is because ye cannot bear my doctrine. The devil is your father, and the desires of your father ye will gratify: he was a manslayer from the beginning: and continued not in the truth, because

for its Communion, as we find it did in the fourth century. Nor should the question be made a term of Communion, seeing it is so remote from our comprehension. Nor should the Arian urge his hypothesis, because of obscurity or incomprehensibility, in the scheme of the *Homo-ousian*; for to reject a doctrine, merely because of our incapacity to understand it, is to act the fool or vain sceptic, rather than the sober and honest inquirer after truth. The pre-existence of Christ should be maintained *at all expenses*; for the religion of Jesus is strangled by the hypocritical embraces of those, who deny this doctrine, and degrade Christianity to a human system by reducing its founder to the rank of a mere prophet, and his death to that of a martyr. For such has been the result of every experiment made by the Humanitarians, as far as the annals of history have brought down to our age, an impartial report.

The Jews held that the Soul of the Messiah existed before the world, and will come down to animate his body. Hence they say two persons were engaged in promulgating the Law. The two first precepts were spoken by the Supreme Spirit, but he spoke all the rest by the *Shechina*, called *El Shaddai*, the *Angel* in whom is the name of God, who was known to the fathers, by whom the prophets foretold future events, and that *Goodness* which Moses saw, when he could not see God. See the testimonies adduced by Allix, Whitaker, Jameson and others. Ignatius, in his Epistle to the Magnesians, speaks of Jesus, as being in the presence of the Father before *the ages*, or world, and *proceeding* from the Father alone. Come then Evangelical Jews, Holy Apostles, Apostolical Fathers, and Primitive Christians, tell me of *the Father*, and of *his Son*, who being in the bosom of the Father before the world, co-operated with him in the formation of this earth, and man upon it; gave the Law on Sinai; and for us men and our salvation, left the heavens and came down to earth; was incarnate and died a sacrifice, the just for the unjust; and I will listen with delight till this celestial truth, accompanied with the influence of the divine Spirit, transform my soul to the likeness of my Master. Then shall I know and understand the *One God* from whom are all things; and the *One Lord*, by whom are all things; and like a true Christian, honour the Father and the Son in company with the angels, and the redeemed spirits in bliss for ever, Amen,

there is no veracity in him.\* When he tells a lie, he speaks suitably to his character; for he is a liar and the father of lying. As for me, because I speak the truth, ye do not believe. Which of you can convict me of falsehood? And if I speak truth, why do ye not believe me? He who is of God regards the words of God; but ye regard them not, because ye are not of God.

The Jews then answered, Have we not reason to say: Thou art a Samaritan and hast a demon? Jesus replied: I have not a demon; but I honour my Father, and ye dishonour me. I seek not to promote my own glory. There is another who seeks it, who will judge. Verily, verily I say unto you: Whoever keeps my word, shall never see death.† The Jews then said to him: Now we

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\* Here is a plain allusion to the history in Genesis, where the Serpent deceived Eve, and thus introduced sin and destruction among mankind. The doctrine of human depravity, originating in the seduction of our first parents, by a fallen Angel, is become offensive to those who would rather have no Bible at all, than one which they cannot reconcile to their own notions and schemes. The doctrine that the Devil was once in the truth and fell from it, is here acknowledged by our Lord. His seduction of Adam and Eve from their allegiance to God, is implied in his being a destroyer of men from the beginning; and the doctrine, that all men are involved in the sin of Adam, is made the very foundation of the Apostle's reasoning, in the fifth chapter to the Romans. These doctrines thus recognized in the scriptures, demand our belief; and we cannot refuse our assent, without renouncing all claims to honest inquirers after truth, and disciples of Jesus. In *Sohar Cadash*, the wicked are called by the Jews, "The children of the old Serpent, who slew Adam and all his descendants."

From this period, says Lightfoot, it is manifest that the tendency of our Lord's discourse, was to show the Jews, that they were the seed of that serpent, which was to bruise the heel of the Messiah. Hence in many parts of scripture, the wicked and the righteous are placed in contrast, as children of God and children of the Devil. But all this would be mere allegory, if there be no Devil. Surely professed Christians should shudder at the thought of giving infidels occasion to laugh at the scriptures, as fictions built on allegorical fancies!

† *To see or taste death* means in the Hebrew idiom, *to die*. Our Lord tells the Jews, that he came that they might have life, John 10. 10, but they would not come to him that they might have this

are certain that thou hast a demon: Abraham is dead, and the prophets; yet thou sayest: Whoever keeps my word, shall never taste death. Art thou greater than our father Abraham, who is dead? And the prophets also are dead, whom thinkest thou thyself? Jesus answered: If I commend myself, my commendation is nothing: it is my Father, whom ye call your God, who honours me. Nevertheless ye know him not: but I know him; and if I should say, I know him not, I should speak falsely like you: but I know him, and keep his word. Abraham your father longed to see my day, and he saw and rejoiced.\* The Jews replied: Thou art not

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life, John 5, 40. Here he affirms, that if a man keep his sayings, that man shall never die. The same declaration he makes to Martha, John 11. 25, 26. On the other hand he affirms, that the unbeliever shall not see, or enter into life, John 3. 36. Now the plain and unequivocal import of our Lord's words in these solemn and awful passages of scripture, is that he came to give the Jews, and all that believe on him, *eternal life* or *immortality*; and that as soon as the present life ends, all believers will be quickened and introduced into a blessed immortality, to which the unbelieving and ungodly shall never be admitted; but either perish like the cattle, or have eternal sleep interrupted, only to see the dread realities of which they doubted here, and then be consigned to the Gehenna of fire, with Satan and all fallen and unregenerate intelligent beings, to undergo the horrors of the second death,

\* Warburton, Doddridge, Henry, and Scott understand this passage to relate to some peculiar revelation made to Abraham, when about to offer his son Isaac, in which, probably, the substitution of Jesus as the great sacrifice, was made known to him. But many have believed that Jesus was the person who held the conversations with Abraham, related in the seventeenth and eighteenth chapters of Genesis. If so the name *El Shaddai*, should not have been translated, Almighty God, as in Chap. 17. 1. but left in the Hebrew like Elijah, Eli, or Gabriel.

The supposition that Jesus was the author of all the dispensations of the Deity to mankind, provides a key to the holy scriptures without which they must ever remain locked, and inaccessible to the most penetrating understanding and the most indefatigable industry. Jesus has declared, that no man has seen God at any time, and that the only begotten Son has revealed him; that

yet fifty years old, and hast thou seen Abraham? Jesus answered, Verily verily I say to you: Before Abraham was born, I am.\* Then they took up stones to cast at

is, the Son was the author of all revealed religion. How appropriate then for him to institute all the ceremonies and sacrifices of the Mosaic Dispensation, as types and figures of himself, and the things of his kingdom, to be fully made known in after ages.

\* Bishop Pearce says, "what Jesus here affirms relates to his existence before Abraham, otherwise the answer would not have been a pertinent one; if he did not exist before Abraham's days, he could not have seen him." Rosenmüller remarks, "the passage may be lawfully rendered, 'before Abraham was born I existed;' the present being used for the imperfect, which is often done, and the connexion of the discourse requires this." He adds: "If Christ designed only to say, that he existed in the divine decree before Abraham, he said nothing that might not be said by any person whatever. But the words being an answer to the objection of the Jews, that he was not fifty years old, and therefore could not have conversed with Abraham, required Jesus to answer in relation to his personal existence. Often it is affirmed in this Gospel that the son of God existed before the world was made; and the Jews must have understood Jesus to say something very peculiar, which so exasperated them as to induce them to take up stones to cast at him. Novatian de Trin. argues 'that if Christ did not exist before Abraham, he spoke falsely, and with a design to deceive the Jews.' Indeed the comments put on the words of our Master, by those who deny his pre-existence, would tend to induce an honest man to burn his Bible and abjure his faith, rather than to attribute so deceptive conduct to his Master. But far otherwise was the conduct of Jesus. He introduces this very affirmation with the most solemn asseveration: Verily, verily, I say unto you; and his language expressed what the Jews understood, and the Church of Christ has uniformly believed, namely, that he existed before Abraham.

Bengel has well observed, that the present tense is often used, so as to include the past and the present. Indeed this is the only proper use, when the subject is still in existence, and the thing predicated true, both in relation to the past and present. Take the following examples from the Septuagint and New Testament. Proverbs 8. 25, Before the hills he begets me, *γεννα, με*. Jer. 1, 5, Before I formed thee in the womb, *επισταμαι*, I know thee. Psalms 90. 2, before the mountains were produced *ου, thou art*. Thus also Luke 15. 29, 31, These many years *do* I serve thee—Son thou *art* ever with me. Now all these examples and many similar ones which might be adduced, clearly show that the past is included in

him;\* but Jesus concealed himself, and escaped out of the temple.

the present, and a continuance of existence implied. Hence the particle *ante* or *πρὶν* and the verb *sum* or *ἵσταναι* elegantly unite. Jesus was before Abraham was born and still is, 1850 years after his death. How appropriate this language to that Jesus *who is the same yesterday, to-day, and for ever*, Heb. 13. 8; *who was before all things*, and by whom all things consist, Col. 1. 17.

Dr. S. Clark observes that "the Socinian interpretation of this passage, 'that Christ was before Abraham in the divine decree and appointment,' is extremely languid and unnatural. The plain meaning is, what John elsewhere says, he was with God in the beginning and before the world was."

Dr. Harwood one of the most learned critics ever the dissenters of England could boast, animadverts on the Socinian comments on this passage, in the following strain. "The Socinian interpretation is extremely futile; for it does not distinguish our Lord from the reader, who had also an existence in the divine decree before Abraham existed. It is plain, that our Saviour's audience took these words in their natural acceptance; for on asserting his existence prior to their great ancestor, they were transported with fury; and their violence proves better than a thousand inane and chimerical theories, how our Redeemer was understood, and intended to be understood by his auditors. Therefore this plain declaration of our Saviour to the Jews, that before Abraham was, he had an existence, will for ever stand in full force against all the acumen of criticism and sagacity of refinement, which may be employed to invalidate and explain away its natural signification."

\* Lewis in his *Origines Hebrææ* says, there was a punishment among the Jews called the Rebel's beating, which was inflicted by the mob with their fists, or staves, or stones, without mercy, or sentence of the judges, and that it often proved fatal. Whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called a son of rebellion. The frequent taking up of stones by the people to stone our Saviour, and the incursion upon him and upon Stephen for blasphemy, as they would have it, and upon Paul for defiling the temple, as they supposed, were of this nature.

## SECTION SIXTY-SIXTH

## RETURN OF THE SEVENTY.

Now the Seventy\* returned with joy saying: Master even the demons are subject to us through thy name.

\* As the names of the Seventy are inserted in the margins of several ancient Manuscripts, and are not generally known, they are here transcribed from the *Lex Evangelii* of Fabricius.

Agabus, the prophet; Acts 11. 28.

Amphias, of Odysseus, sometimes called Amphiatus.

Ananias, who baptized Paul, Bishop of Damascus; Acts 9. 17.

Andronicus, of Paunonia, or Spain.

Apelles, of Smyrna, or Heraclea; Rom. 16. 10.

Apollo, of Cæsarea.

Aristarchus, of Apamea, of Macedonia; Acts 19. 29.

Aristobulus, of Britain.

Artemas, of Lystra.

Asyncritus, of Hyrcania.

Barnabas, of Milain; Acts 13. 2.

Barnabas, of Heraclea.

Cæsar, of Dyrrhachium.

Caius, of Ephesus; Acts 19. 29, Rom. 16. 23.

Carpus, of Berytus, in Thrace.

Cephas, Bishop of Konia.

Clemens, of Sardinia.

Cleophas, of Jerusalem; Luke 24. 18.

Crescens, of Chalcedon, in Galatia.

Demas, a priest of idols; who became apostate, 2 Tim. 4. 9.

Epaenetus, of Carthage; Rom. 16. 5.

Epaphroditus, of Andriace.

Erastus, of Paneas, or of the Philippians.

Evothia, of Antioch.

Hermas, of Philippi, or Philippolis.

Hermes, of Dalmatia.

Hermogenes, who followed Simon Magus.

Hermogenes, Bishop of the Megarenes.

Herodion, of Tarsus.

James, the brother of our Lord, at Jerusalem.

Jason, of Tarsus.

Jesus Justus, Bishop of Eleutheropolis.

Linus, of Rome.

Luke, the Evangelist.

Lucius, of Lamiacea, in Syria.

Mark, who is also John, of Biblopolis, or Biblus.



And he said to them: I beheld Satan falling\* like lightning from Heaven. Lo! I gave you authority to tread on serpents and scorpions, and on all the power of the enemy, and nothing shall be able to hurt you. Not-

*Mark*, the Evangelist, Bishop of Alexandria.

*Mark*, the nephew of Barnabas, Bishop of Apollonia.

*Matthias*, afterwards the Apostle.

*Narcissus*, of Athens.

*Nicanor*, one of the deacons: he died when Stephen suffered.

*Nicolaus*, of Samaria.

*Olympius*, a martyr at Rome.

*Onesiphorus*, Bishop of Corone.

*Parmenas*, of the Soli, one of the deacons; Acts 6. 5.

*Patrobulus*, the same with Patrobas; Rom. xvi. 14. of Puteoli.

*Philemon*, of Gaza.

*Philemon*, or Philip, who baptized the eunuch of Candace.

*Philologus*, of Sinope.

*Phlegon*, Bishop of Marathon.

*Phygellus*, of Ephesus, who followed Simon Magus.

*Prochorus*, of Nicomedia, in Bithynia, one of the deacons.

*Pudens*.

*Quartus*, of Berytus.

*Rhodion*, a martyr at Rome.

*Rufus*, of Thebes.

*Silas*, of Corinth.

*Sylvanus*, of Thessalonica; 1 Thess. 1. 1.

*Sosipater*, of Iconium.

*Sosthenes*, of Colophon; Acts 18, 17; 1 Cor. 1. 1.

*Stachys*, of Byzantium; Rom. 16. 9.

*Stephen*, the first martyr; Acts 6. 5, 8, and 7. 59.

*Tertius*, of Iconium.

*Thaddæus*, who carried the Epistle of Jesus to Abgarus.

*Timon*, of Bostra, of the Arabians; one of the deacons.

*Trophimus*, who suffered martyrdom with St. Paul.

*Tychicus*, Bishop of Chalcedon, of Bythinia.

*Tychicus*, of Colophon.

*Urbanus*, of Macedonia.

*Zenas*, of Diospolis

\* The destruction of his kingdom is described by a fall from heaven, in a phrase familiar both to sacred and profane writers. So of the king of Babylon, Isaiah xiv. 12. "How art thou fallen from heaven, O Lucifer!" And when Pompey was overthrown, he is said by Cicero to have fallen from the stars. Erasmus thinks our Lord here cautions the Seventy against pride, the cause of Satan's downfall.

withstanding rejoice not so much in this, as that your names are enrolled\* in Heaven.

At that instant Jesus was exceedingly joyful in spirit and said: O Father, Lord of Heaven and earth, I adore thee, because thou hast revealed those things to babes, which thou hast hidden† from sages and the learned. Yea, O Father, I adore, because such is the good pleasure of thy council. All things are delivered to me by my Father; and none except the Father, knows the Son,‡

\* There is here an allusion to the ancient custom of enrolling the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved. Jesus informs the Seventy, that their names were written in the book of life or register of heaven, Rev. 3. 5, and that the knowledge of their election as heirs of salvation and immortality, should be the chief source of joy.

† We have the same idiom, Rom. vi. 17. *God be thanked that ye were the servants of sin, but ye have obeyed*; the thanks are not given for their having been formerly the servants of sin, but for their being then obedient, Is. xii. 1, rendered literally from the Heb. is, *Lord, I will praise thee, because thou wast angry with me, thine anger is turned away*. In interpreting this, our translators have not been so scrupulous, but have rendered the middle clause, *though thou wast angry with me*. I know not why they have not followed the same method here. *Having hidden* implies barely, *not having revealed*, Mark iii. 4.

Σοφοι, as used by the Evangelists, must be understood as equivalent to the Heb. *hacham*, which, from signifying *wise* in the proper sense, came, after the establishment of academies in the country, often to denote those who had the superintendency of these seminaries, or a principal part in teaching. It seems also to have been used almost synonymously with *scribe*; so that in every view it suggests rather the *literary honours* a man has attained, than the *wisdom* of which he is possessed. Σωμωι answers to the Heb. word *nabon*, which is more properly *intelligent* or *learned* than *prudent*; and both refer more to the knowledge acquired by study and application, than to what arises from experience and a good understanding. Accordingly they are here contrasted not with *unpious*, *fools*, but with *unwise*, *babes*, persons illiterate, whose minds had not been cultivated in the schools of the rabbis.

‡ Ireneus, who lived in the second century, commenting on the controversies which then began to trouble the Church, has these remarkable words: "If any man ask: How is the Son produced from the Father? We answer that by whatever name this ineffable

nor does any one know the Father, except the Son, or he to whom, it may please the Son to reveal him.

generation be called, no man knows it, neither Valentinus, nor Marcion, nor Saturninus, nor Basilides, nor Angels, nor Archangels, nor Principalities, nor Powers; none can know, but the Father, who beget, and the Son, who is the Only-begotten." This Irenæus has said in the wisdom and spirit of his Master, and I fear not to increase the above list, with the approbation of my Lord, by saying: Neither Arius, nor Alexander, nor Athanasius, nor the Council of Nice, nor the Council of Chalcedon, nor Sorinus, nor the Pope of Rome, nor Calvin, nor any man on earth, can know the Son of God; and therefore all inquires and controversies on this subject are without the blessing of heaven or any good effect to mankind.

What Heaven was pleased to reveal, on this important doctrine, satisfied the first Christians, and should continue to satisfy all who are not sinfully curious, to be wise above what is written. The following particulars embrace the sum of what has been revealed to man, concerning God's Son.

1 That Jesus was truly man, a descendant from David by natural generation, and made in all respects like other men. The Apostles have been careful to provide an antidote against the poison of the Docetæ and Gnostics, in opposition to their error, that Christ was a man only in appearance, they expressly declare him to be a true human being, and denounce those who do not believe this, as allies of anti-Christ, and enemies of Christ's religion. John 1. 14. Rom. 1. 3, and 9. 5, Gal. 4. 4; 1 John 4. 3.

2 That Jesus pre-existed before the time of his becoming man, by being conceived and born of Mary. This doctrine is as expressly taught in the New Testament as any other doctrine in the whole Christian system. See John 1. 1—14; and 3. 13, 31; and 6. 62, and 7. 27; and 8. 42, 58, and 17. 5; Ephes. 4. 9, 10; Col. 1. 17; Phil. 2. 6—9; 2 Cor. 8. 9; 1 John 1. 2; Rev. 3. 14. See the arguments adduced, Section First p. 10—17; and Section Forty-third, p. 192, and Section Sixty-fifth, p. 250.

3 That Jesus is of a nature superior to angels, and belongs to a higher order of being. This appears clearly from the following passages, where he is distinguished from angels. Mark 13. 32, Luke 9. 26, Heb. 1. 4, 5, 7, 8. 13; and 2. 2, 3, compared with Acts 7. 53. The same doctrine is reasonably inferred from all those passages of scripture, which represent Jesus as the Lord, ruler, and owner of angels, Ephes. 1. 21, Col. 2. 10, 1 Peter 3. 22, Matt. 13. 41, and 25. 31; Mark 8. 38, and Heb. 1. 14, compared with Rev. 22. 16.

4 Jesus is the Son of God by ineffable generation, and a pecu-

Come to me, all ye, who labour and are burdened, and I will give you rest.\* Take my yoke upon you and learn of

liarity of nature, which distinguishes him from every other being in the universe. Jesus calls God his *own* Father, John 5. 18, and the Anointed calls him God's *own* Son. Now the application of the term *his own*, being never made to any other Son of God, but Jesus, corroborates the use of the terms Only-begotten, John 3. 16, First-born, Col. 1. 15, and First-begotten, Heb. 1. 6, to denote the peculiar nature of Christ's Sonship; and show, that the voice of God from Heaven, proclaiming Jesus his *beloved* Son, ought to be considered an attestation of the Son's peculiar origin. See Section Fifty-third, p. 193, and Section Sixty-fifth p. 250.

The doctrine of the divine Sonship of Christ, distinguishes the *Orthodox Christianity*, from the *Sabellian*, the *Arian*, the *Trinitarian*, the *Socinian*, the *Deist*, and the *Pagan Idolater*. From the Sabellian, because he identifies the Father and the Son, contrary to the scriptures which make him *distinct* and *derived*, John 8. 42, and 5. 26; from the Arian, because he believes in the creation of the Son out of nothing, contrary to the scriptures which always speak of the Son as begotten not made; from the Trinitarian, because he must either make the Father and the Son the same being, or two distinct and independent Gods, contrary to the first principle of both the Jewish and Christian revelations; from the Socinian, who denies the existence of Christ before his birth, at the commencement of the Christian era; from the Deist, who rejects the Son of God and his religion; and from the Pagan Idolater, because he worships he knows not what, being unguided by the light of Heaven and revelation.

\* In this most pathetic and interesting address of our Lord, we may notice with delight, the following particulars: 1 The invitation; Come to me, take my yoke upon you, learn of me, or become my disciples. 2 The persons addressed. 3 The motives to compliance.

1 The invitation. Here we observe by way of caution, that none should imagine, that the gospel is such a dispensation of free grace, as excludes works or exertion. All who read the history of our Lord's ministry will be satisfied, that he required of his disciples entire dedication of all their powers and faculties to his service, and this dedication to be made in the face of all opposition, from every quarter. Hence he who did not deny himself, and take up his cross to follow Jesus could not be his disciple. Neither did Jesus conceal from any, that they should have a yoke to bear, even the strict observance of his commandments, 1 John 5. 3. Those who have imagined that the Christian liberty, is licentiousness, are farther from the kingdom of heaven, than the heathen who know not God and never heard of his Son.

me; for I am meek and condescending; and you shall find rest for your souls.\* For my yoke is easy, and my burden light.

2 The persons addressed are all mankind; for all are burdened: The Jews were oppressed by ceremonies and useless traditions, which could not profit them, Gal. 5. 1, Acts 15, 10; for even the sacrifices did not make the persons offering them perfect. The Gentile world were burdened by vain superstitions, which afforded no advantage, but rather contributed to an immoral and wicked life. But the invitation is emphatically addressed to those, whether Jews or Gentiles, who feel their burdens, and are earnestly seeking deliverance from sin and temptation. Ps. 32. 4. 38. 5.

3 The encouragement, Jesus is meek and lowly, in opposition to the pride and oppression of the Pharisees, who despised the meek. Matt. 23. 4—7. His Yoke is easy. "The precepts of Jesus says Grotius are such as are adapted to the nature of man; for they consist in loving God and man. If one man accustom himself to acts of righteousness, and another to vice, the life of the former shall be much more happy than that of the latter. They pay the most heavy tax, who serve ambition, avarice, and lust." Augustine beautifully observes: "All other burdens will press and grieve the bearer, but Christ's will raise him up. All other burdens have weight, but Christ's has wings; they who carry it receive wings to fly, and find that they are pleasantly, delightfully, and rapturously borne away from earth to heaven."

\*The most important particular in this interesting portion of scripture, is the promise that those who come to Christ shall find rest for their souls. Nothing but the possession of divine truth and the enjoyment of God's approbation, manifested by the fellowship of his Son and Spirit, can give the soul of man rest. Stand ye, in the ways, says God, by his prophet Jeremiah, chap. 6. 16, and ask for the old paths, where is the good way, walk therein, and ye shall find rest for your souls. God has made the heart of man for himself, and nothing can satisfy the cravings of the soul, but the enjoyment of God.

## SECTION SIXTY-SEVENTH.

### A TEACHER OF THE LAW INSTRUCTED.

Then lo! a certain Teacher of the Law rose to try him, and said: Rabbi, what must I do to inherit eternal

life?\* Jesus said to him: What is written in the law? How doest thou read. He answered: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Jesus replied: Thou hast answered correctly; do this and thou shalt live.†

\* Jesus escaping from the Jews, on his way as he left the city, he was joined by the seventy, who had come up to attend the feast: and whilst he held the conversation with them, recorded in the last section, a teacher of the law is moved with envy at his sayings, because he intimated that the Father had hid important truths from the learned and wise, and revealed them to babes. He therefore resolves to try our Master's skill in the Law, with a view, no doubt, of convincing the people, that he understood the doctrines of revelation as well as Jesus. Therefore, on hearing Christ declare to the Seventy, that their names were written in heaven, he rose and made this inquiry. Now as our Lord usually replied to questions proposed by the Jews, by referring to their own Laws or customs, he soon convinced the Lawyer, that the wise are often taken in their own craftiness. Job 5. 13.

The *Keriat Shema*, a short lesson, read every morning and evening in the Synagogues, containing Deut. 6. 4, 5, and Lev. 19. 18, was usually written on the Phylacteries. Our Lord therefore resorts to the question. As thou art a Teacher of the Law, what does the Law answer to such an inquiry? and as the Lawyer probably delayed to reply, our Master, pointing with his finger to the Lawyer's Phylactery, asked him: What doest thou read there? The Teacher recited from his Phylactery, this important summary of the Jewish Law, and Jesus approved.

† Here we learn that eternal life was always connected with every revealed dispensation of God, but as it could be only obtained by perfect and perpetual obedience, and none were able to obtain it in this way, it was unnecessary for the promise to contain a greater good, than could be merited by a temporary obedience. Therefore life was promised to be as durable as that obedience on which it depended.

## SECTION SIXTY-EIGHTH.

### PARABLE OF THE GOOD SAMARITAN.

But the Lawyer desirous of justifying himself, said to Jesus: Who is my neighbour? Jesus replied, A cer-

tain man of Jerusalem, going down to Jericho, fell among robbers, who stripped and wounded him, and went away, leaving him half dead. Now accidentally a certain priest went down the same way, and seeing him, passed by on the farther side. Also a Levite coming to the place, saw him and passed on the further side. But a Samaritan, journeying that way, seeing him, was moved with pity, and went to him, and having poured oil and wine into his wounds, he bound them. Then setting

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In attempting to discover the sense of a parable, we are required to take into consideration the purpose for which it was delivered, and the circumstances that occasioned it. We find here that the young lawyer, wishing to justify himself, and considering that he had observed this law, as far as it related to the Jews, whom he only acknowledges as his neighbours, inquires, "Who is my neighbour?" Our Lord answers the question by a parable, in which the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends, and countrymen are included under this term, but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief. The Jews held the Samaritans in utter abhorrence; in order therefore to impress the mind of the inquirer more fully, our Saviour obliges the young man to reply to his own question: for he was compelled to acknowledge that he who showed mercy on him was his neighbour. Our Lord having represented to him the extent of the law, commands him to follow the example of the good Samaritan, and to go and do likewise. The circumstances mentioned in this parable are, by many, considered as real: the road from Jerusalem to Jericho lay through a desert infested by robbers, and which was principally frequented by Priests and Levites, in their journeyings from the latter to the former place. Lightfoot and Gill produce passages from Jewish authors to prove, that 12,000 Priests and Levites dwelt in Jericho. This shows how natural it was for Christ, to introduce a Priest and Levite in this parable, without the least intention of reflecting on their character or office. The parable itself has been variously interpreted, and by some commentators it is supposed to relate to the compassionate love shown to mankind by Christ, who was called by the Jews a Samaritan. In whatever way we consider it, the duty it inculcates is most evident, and the parable must be regarded as a beautiful exemplification of the law "of loving our neighbour as ourselves," without any distinction of person, country, or party.

him on his own beast, he took care of him, and brought him to an inn. And on the next morning, he gave two denaries to the Inn-keeper, and said: Take care of this man, and whatever more thou spendest, I will repay thee, when I return. Now which of these three, thinkest thou, was neighbour to him who fell among the robbers? The Lawyer answered: He who showed pity on him. Then said Jesus: Go thou, and do likewise.

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Jones, with other commentators, has given a fanciful illustration of this parable; and several of the primitive Fathers have adopted similar accommodations. They suppose the *certain man*, to signify Adam—*went down from Jerusalem*, his fall—*thieves*, sin and satan—*half-dead*, dead in the spirit his better part—the *priest*, the moral—the *Levite*, the ceremonial law, which could not afford relief—a *certain Samaritan*, Christ—the *inn*, the Church—the *two-pence*, the law and the Gospel; or, as others conjecture, the two Sacraments—the *Host*, the Ministers of the Gospel.

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## SECTION SIXTY-NINTH.

### MARTHA'S ENTERTAINMENT.

But as they proceeded on their journey, he went into a village,\* where a woman named Martha, entertained him at her house. And she had a sister called Mary, who sat down at the feet of Jesus, and was listening to his discourse. But Martha harrassed herself, in preparing an ample entertainment. And she said: Master, dost thou not care, that my sister leaves me to prepare alone? Bid her, therefore, to assist me. But Jesus answering, said to her: Martha, thou art anxious, and perplexing thyself about many things, when only one is needful; but Mary has chosen that good portion which shall not be taken from her.

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\* Our Lord had only proceeded so far on his journey from Jerusalem after the feast of Tabernacles, as to arrive at the village of Bethany, where Lazarus and his sisters Martha and Mary, dwelt, John 11. 1. Here he is entertained by Martha, who having no less



## SECTION SEVENTIETH.

## CHRIST REPROVES THE SCRIBES AND PHARISEES.

After Jesus had finished a discourse, a Pharisee asked him to dine\* with him; and he went and placed himself at table. But the Pharisee observing, was surprised, that he did not wash before dinner. Then the Lord said to him: Now ye Pharisees make clean the outside of your cups and dishes, but within ye yourselves are full of rapacity and malevolence. Foolish men, ought not he who cleanses the outside, to make clean the inside also? Only give in alms† what you possess, and all things are clean to you!

Alas for you Pharisees, because whilst ye pay tithe of mint and rue, and every kind of herb, ye neglect justice and the love of God: These things ye ought to have practised, and not to have left the others undone. Alas for you Pharisees, because ye love the chief seats in the synagogues, and salutations in public places. Alas for you, because ye are like concealed graves, over which men walk without perceiving them.

love for the Saviour, than her sister, was desirous of providing as amply as possible for him and his large retinue; for the Seventy had now joined his company. Jesus advises Martha not to perplex herself about preparing many dishes, for the entertainment, seeing one kind of food was all that was necessary; and as Mary had preferred to sit and listen to his discourses, to any other part of the entertainment, he thought she ought not to be disturbed, merely for the sake of preparing a greater variety.

\* It appears from what is said at the close of this Section, about the attempts of the Scribes and Pharisees to ensnare Christ, and also from what passed in general at this entertainment, that the invitation to dine, was given by the Pharisee, with a captious intention. The extreme severity with which Jesus treats the whole company, can hardly be justified, on any other supposition. Jesus without sparing the wicked plotters, gave them no opportunity for accomplishing their malicious purpose.

† What Jesus says of their giving alms, is not advice, as some have imagined, but the high toned language of satyr and ridicule, against the hypocritical and superstitious fancies of this degener-

Then one of the Lawyers, interposing, said: Master by saying these things, thou reproachest us also. Jesus answered: Alas for you, lawyers also, because ye load men with burdens, which are intolerable;\* but ye will not touch these burdens, with one of your fingers. Alas for you teachers of the law, because ye have shut the kingdom of heaven against men, and taken away the key of knowledge. Hence ye do not enter yourselves, and those who would enter, ye hinder.

Now when he had said these things to them, the Scribes and Pharisees began to be greatly enraged, and to provoke him to speak rashly of many things; lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

ate sect, who imagined, that a little of their property, given in alms, would wipe out the stains of vice and iniquity, deliver from Hell, and open the kingdom of Heaven. Jesus tells them to cleanse their own *insides*, or *hearts*, and their outward ceremonies would be more congruous with their character. He admits that their scrupulous attention to smaller things, such as paying tithe of mint, was well, if proportionate importance were attached to primary duties, such as the practice of justice, and the exercise of sincerity in the worship of God. But having allowed their religion to dwindle into trifling superstitious rites, they were like concealed graves, on which men might tread unawares, and become defiled by the contact of the dead. Truly a man that has lost the power of religion, is worse company than a dead corpse.

\* The teachers of the law are reproved for loading the people with the heavy burdens of traditions and unavailing ceremonies; and for their false views of scripture, which perverted the notions of the people concerning the Messiah, and prevented them from believing in Jesus, and thus entering the kingdom of heaven.

## SECTION SEVENTY-FIRST.

### CAUTION AGAINST COVETOUSNESS.

Then one of the multitude said to him: Teacher, bid my brother to give me my share of the inheritance. But Jesus said to him: Man, who appointed me a judge or

arbiter\* over you. And he said to them: Take care to preserve yourselves from excessive desires; for the life of no man depends on the abundance of his possessions.

And he spake a parable † to them, saying: The farm of a rich man produced in abundance. And he reasoned within himself, saying: What must I do? for I have no room to store my fruits. And he resolved in this manner. I will pull down my store-houses, and build larger; and will put in them, all my produce and all my goods. And I will say to my soul; Soul, thou hast many good things laid up for many years. Take thine ease, eat, drink, and be joyful. But God said to him; Thoughtless man, this very night, thy soul is demanded from thee: Whose then will these things be, which thou hast provided. Thus, every one who is amassing treasures for himself, and grows not rich in God.

\* This man applied to Jesus for arbitration in the dispute between him and his brother about the division of the inheritance. Our Lord does not decline interfering with the subject because he intended to show that he and his Church should not intermeddle with the judiciary power. But he would not be concerned with their litigation; 1. Because the law of Moses had expressly regulated the manner of disposing the inheritance, Deut. 29. 17. 2. Because, by intermeddling with their controversy, he might have favoured their notion of a Political Messiah. 3. Because he intended to teach that in the Gospel dispensation, the civil and Ecclesiastical power should not be blended as in the Jewish Theocracy. 4. Because he would not afford a pretext to any for the sequestration or alienation of personal property under a pretence of favouring the Gospel. 5. That he might show that his office was not to divide an earthly but a heavenly inheritance among the sons of men.

† This parable is full of celestial instruction. 1. The text of Jesus seems to be the introductory clause. *A man's life does not depend on his possessions.* 2. The illustration or parable. A man, already rich, receives a large increase of wealth; becomes anxious; turns an epicure, and hopes for pleasure by the indulgence of his appetites: God immediately commissions his angels to arrest him, and bring him, however unprepared and unwilling, before the bar of the divine tribunal, to account for the use he made of his riches, and mental and bodily faculties. Alas! He is poor, and wretched, and must now take the fate of devils. Thus Jesus taught the man

## SECTION SEVENTY-SECOND.

## MASSACRE OF GALILEANS BY PILATE.

There were some present, who informed Jesus of the Galileans,\* whose blood Pilate had mingled with that of their sacrifices. Jesus answering said, to them: Think ye that these Galileans were the greatest sinners in all Galilee, because they thus suffered? I tell you: No; but unless ye repent, ye shall all perish in like manner. Or think ye, that those eighteen, on whom the tower of Siloam fell and killed them, were sinners above all the inhabitants of Jerusalem? I tell you: No; but unless ye change your minds ye shall all perish in like manner.

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that he was a Judge of a higher tribunal in another world. 3. The application. Thus miserably disappointed shall all men be who look to any other quarter for happiness except the peace which flows from the love of God, and the practice of the christian virtues.

\*Who these Galileans were is not certainly known. Josephus, in the eighteenth book of his Antiquities, gives an account of some whom Pilate surrounded and slew whilst they sacrificed, but he calls them Samaritans. Baronius and Tirinus say they were Samaritans by birth but called Galileans because followers of Judas of Galilee, Acts 5. 37, who raised a sedition against the Romans, and taught that it was unlawful for the people of God to pay taxes to a heathen Ruler. Pilate slew them as they were offering sacrifice on Gerizim, and mixed their blood with that of the victims. But Grotius says Pilate massacred them in the temple at Jerusalem, when they attended the festival, and thus the prediction of our Lord was accomplished in the slaughter of the Jews at the feast when Jerusalem was taken by the Romans. The persons who gave information to Jesus, had no doubt a captious and vile design, in doing so before a large multitude. If Jesus approved, they designed to excite the prejudice of the populace against him. If he reproached Pilate, they would have accused him of seditious intentions; and with a view to excite his sympathy, or cast an odium on him and his disciples, they call them Galileans. Jesus asked them, if they imagined that these unfortunate men were the greatest sinners in Galilee; and then affirmed that they were not, contrary to the Jewish opinion, that such calamities only befell the impious. In retort for their contempt of the Galileans, he referred them to inhabitants of Jerusalem, on whom a tower had fallen, and thereby

## SECTION SEVENTY-THIRD.

## CURE OF AN INFIRM WOMAN.

And on the Sabbath as he taught in one of the Synagogues, lo! a woman\* was present, who had a spirit of infirmity, which had bowed her down for eighteen years, so that she could, in no wise, raise herself upright.

showed them, that God had not manifested greater dislike to the Galileans, than to the Jews of Jerusalem. He takes this occasion to assure them, that if they did not change their minds and reform, they would perish in like manner. This prediction was literally accomplished when Jerusalem was taken, for a multitude of their priests were slain, whilst offering sacrifices; and thus their blood was mingled with their sacrifice; whilst still greater multitudes were buried under the walls of houses and the temple. See the fourth, fifth, and sixth chapters, Book Sixth of Josephus' Wars.

\*Relative to this woman three things may be considered. I. The woman's infirmity. II. Her cure. And, III. The conduct of the ruler of the synagogue on the occasion.

I. The woman's infirmity. 1. What was its *origin*? *Sis*. Had this never entered into the world, there had not been either pain, distortion, or death. 2. Who was the *agent* in it? *Satan*; thus God has often permitted demons to act on and in the bodies of men and women; and it is not improbable that the principal part of inexplicable disorders, still come from the same source. 3. What was the *nature* of this infirmity? She was *bowed together*, bent down to the earth, a situation equally painful and humiliating; the *violence* of which she could not support, and the *shame* of which she could not conceal. 4. What was the *duration* of this infirmity? *Eighteen years*. A long time to be under the constant and peculiar influence of the *devil*. 5. What was the *effect* of this infirmity? The woman was so bowed together, that she could in no case stand straight, or look toward heaven.

II. The woman's cure. 1. *Jesus saw her*. Notwithstanding her infirmity was *great*, *painful*, and *shameful*, she took care to attend the synagogue. While she hoped for help from God, she saw it was her duty to wait in the appointed way, in order to receive it. Jesus saw her *distress*, and the *desire* she had to worship her Maker, and to get her health restored, and his eye affected his heart. 2. He *called* her to him. Her heart and her distress spoke loudly, though her lips were silent; and as she was thus calling for help, Jesus calls her to himself that she may receive help. 3. *Jesus laid*

When Jesus saw her, he called her to him, and laying his hands on her, said: Woman, thou art loosed from thine infirmity. And immediately she became straight, and glorified God. But the ruler of the Synagogue, being displeased because Jesus had healed her on the

*his hands on her.* The hand of his holiness terrifies, and the hand of his power expels the demon. Ordinances, however excellent, will be of no avail to a sinner, unless he apprehend Christ in them. 4. *Immediately she was made straight.* This cure was, 1. A *speedy one*—it was done in an *instant*. 2. It was a *perfect one*—she was made *completely whole*. 3. It was a *public one*—there were *many* to attend and render it credible. 4. It was a *stable and permanent one*—she was *loosed*, for ever loosed from her infirmity. 5. Her soul partook of the good done to her body—*she glorified God*. As she knew before that it was Satan who had bound her, she knew also that it was God only that could loose her; and now, feeling that she is loosed, she gives God that honour which is due to his name.

III. The conduct of the ruler of the synagogue on the occasion. 1. He answered with *indignation*. It would seem as if the demon who had left the woman's body, had got into his heart. It is not an unfrequent case to find a person filled with rage and madness, while beholding the effects of Christ's power upon others. Perhaps, like this ruler, he pretends *zeal and concern* for the honour of religion: "these preachings, prayer-meetings, convictions, conversions, &c. are not carried on in *his way*, and therefore they cannot be of God." Let such take care, lest while denying the operation of God's hand, they be given up to demoniac influence. 2. He endeavours to prevent others from receiving the kind help of the blessed Jesus—*He said unto the people*. Men of this character, who have extensive influence over the poor, &c. do immense harm: they often hinder them from hearing that word which is able to save their souls. But for this also, they must stand before the judgment-seat of Christ. Reader, hast thou ever acted in this way? 3. Jesus retorts his condemnation with peculiar force: Thou *hypocrite*—to pretend zeal for God's glory, when it is only the workings of thy malicious, unfeeling, and uncharitable heart. Wouldst thou not even take thy ass to water upon the Sabbath day? and wouldst thou deprive a daughter of Abraham, one of thy own nation and religion of the mercy and goodness of God upon the Sabbath. Was not the Sabbath instituted for the benefit of man? 4. *His adversaries were ashamed*. The mask of their hypocrisy, the only covering they had, is taken away: and now they are exposed to the just censure of that multitude whom they deceive, and from whom they expected continual applause. 5. His indignation and uncharitable

Sabbath, said to the people: There are six days, in which work should be done: Come, therefore, on these, and be healed, but not on the Sabbath.\* Jesus answering said to him: Hypocrite, does not every one of you loose his ox or his ass from the stall on the Sabbath,

censure, not only turn to his own confusion, but are made the instruments of the edification of the multitude—they rejoiced at all the glorious things which he did. Thus, O Lord! the wrath of man shall praise thee, and the remainder thereof thou shalt restrain.”

\* The design of the Sabbath, as mentioned in Exod. 20. 8—11 and in 31. 12—17, where there is a repetition of the statement, made in Gen. 2. 1—3, was to exhibit a symbolic acknowledgment, that God was the Creator of the universe, and that he alone is worthy to be, and ought to be, worshipped. Hence the same punishment was attached to a violation of this institution, that there was to an open defection from the true God, viz. death, Exod. 35. 2. Num. 15. 32—36.

In addition to this general object, there was another of a subordinate kind, viz. that men, especially slaves, might rest, and be refreshed, and might be led to rejoice in the goodness of God, who gave them this season of suspension from their toils, Exod. 23. 12.

Whether the practice of consecrating the Sabbath originated from what is stated in Gen. 2. 1—3, is a question, which, while it has been defended by some has been disputed by others, on the ground, that there is no express mention of it, previous to the time of Moses. But in regard to this point, viz. the origin and antiquity of the Sabbath, I proceed to state,

I. As we find, by an examination of the Mosaic laws, that the greatest part of the ordinances, which are sanctioned by that Legislator, existed in previous times, we have a right to say, *the probability is*, that this was the case in respect to the Sabbath also.

II. What we should, therefore, *naturally expect* in this case, is rendered more probable by the expressions, used in Exod. 20. 8—11, where the command runs thus; *Remember the Sabbath day, to keep it holy.* For these expressions are of such a nature as evidently to imply, that the consecration of the seventh day, although it might have been omitted for a time during their residence in Egypt, was not a *new* thing to the Israelites, and that they understood how the day should be kept or *sancified*, and were able to do it, if they were so disposed.

III. This view in respect to the Sabbath is further confirmed by the circumstance, that we are nowhere told, what things are to be done and what are to be omitted on that day; which implies, that the duties connected with it were known from *custom*.

and lead him to water? And ought not this woman, being a daughter of Abraham, whom Satan has bound these eighteen years, be loosed from this bond, on the Sabbath day? And when he had said these things, all his opposers were ashamed; and the whole assembly rejoiced at all the glorious deeds performed by him.

IV. There is mention made of the sanctification of the Sabbath, before the formal promulgation of the Law concerning it from mount Sinai, Exod. 16. 22—30.

V. A week occurs under its appropriate name *Shaboo*, as far back as Gen. 29. 27, and we further find, that a definite period of seven days occurs in Gen. 7. 4, 10: 8. 10, 12. which implies, that one day of the seven was marked by some distinction.

VI. As the very nature of the case compels us to believe, that the doctrines of the Creator and the creation could not have existed at so early a period, as they did, without a revelation; so there is far from being any improbability or inconsistency in considering Gen. 1. 1; 2. 2, 3, as a simultaneous revelation in regard to the Sabbath.

VII. That this was the case, is hinted in Exod. 20. 8—11; and furthermore, it was on this ground only, viz. that the Sabbath was consecrated previous to the time of Moses, or in other words, existed from creation, that we are able to account for the fact, that very many nations, who, it is certain, did not take the practice from the Mosaic Laws, have, in some way or other, distinguished that day, Josephus against Apion, II. 39.

VIII. That the Sabbath, as some maintain, was consecrated in commemoration of the deliverance from Egyptian servitude, is no where asserted; and the most that can be contended for on this point, is, that the Jews are exhorted to remember the sufferings, they endured in that land, in order that, prompted by reminiscences of this kind, they might the more willingly allow the rest of Sabbath to their servants and their cattle, Deut. 5. 14, 15.

The statement which is made in Exod. 31. 15—17, and Ezek. 20. 20, 21, viz. that the Sabbath is the sign of a COVENANT between God and the Israelites, means merely this, that God, as creator, had a claim on the worship of the Jews, that He was disposed to exact such worship, and that they had promised to render it.



## SECTION SEVENTY-FOURTH.

### DESIGN OF THE PARABLES.

Then Jesus said: To what shall I compare the kingdom of Heaven? It is like leaven,\* which a woman took, and concealed in three measures of meal, till the whole was leavened. Again, the kingdom of Heaven is like treasure,† hid in a field, which when a man discovered, he kept secret, and for joy on account of it, went and sold all he possessed to buy the field. Again, the kingdom of Heaven is like a pearl of immense value,‡ which,

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\* The gospel is here compared to leaven which though small, in proportion to the quantity of flour, with which it is mixed, yet fails not to spread its influence over the whole lump. Thus the kingdom of God was small in the days, in which this parable was uttered; but Jesus here predicts, that it would prevail over all opposition; and spread till the world be subjugated by its renovating power. The reason usually assigned, why three measures of meal are mentioned, is this: Three Kabs or Seahs, making an Ephah, was the quantity generally baked at one time. See Gill on Matt. 13. 33.

† The kingdom of God is compared to hid treasure, to show its value, and its tendency to enrich the mind and soul of man; and also to intimate that it comes not with observation. A treasure is generally kept concealed, though it may have a very observable and powerful effect. It is concealed, because none can find it but those who sincerely seek in the appointed way, or know its value but those who possess it. But when enjoyed its possessors manifest their esteem, by selling or sacrificing every thing for its sake. The kingdom of God within us is the most valuable treasure; but it is hid from the world, even the most wise and prudent. He that finds it, considers it more desirable than all the wealth and pleasure the world can afford.

‡ There is a great similarity, in this parable, to that of the hid treasure. In it we observe: 1 The object of the person introduced. He was seeking something he had not. 2 His elevation of mind; he sought fine pearls. Many seem born to grovel in the mire, and never to raise their souls above the earth and sensual things. 3 He found a pearl of immense value, and showed his esteem by his conduct.

Those merchants, who compass sea and land for temporal gain, condemn the slothfulness of the majority of Christians, who

when a merchant seeking goodly pearls, had found, he sold all he had to purchase.

Again the kingdom of Heaven is like a drag-net cast into the sea, which incloses fish of every kind; and which, when full, they draw to the shore; and then sitting down, they gather the good into vessels, and cast the bad away. Thus shall it be at the conclusion of this life.\* The angels will come, and sever the wicked from

though they confess that salvation is the most certain and most excellent of all treasures, yet seek with greater diligence worldly possessions. Alas! for him who expects any thing more amiable than God, and more worthy of his affections, or more capable to make him happy. We should consider salvation our only treasure, and value it above all the riches in the world; and being convinced of its super-excellent importance, we should be always ready to part with every thing we have to purchase it, when sincerity and duty demand the sacrifice.

\* This parable is of similar import with that concerning the wheat and tares, both exhibit a picture of the present and future state of professed Christians, who now constitute the visible kingdom of heaven. Here therefore three particulars merit our notice: 1 The present state of the Christian Church. 2 A time of separation between the true and merely nominal members. 3 The state of both after the separation.

1 The present state of the visible Church. Jesus who laid the foundation of his Church with fishermen of Galilee, often alludes to their occupation. When he called them to follow him he promised to make them fishers of men. Since that time he has sent out his fishermen, into all the world, or to retain the figure into all waters, wherein is found the breath of life, to collect in the drag-net, as many as possible; and thus the process continues to the present day. Men are invited, called, and pressed to enter into the Church of Christ; for whatever the prophets of Baal may affirm to the contrary, there is no salvation out of the Church,—no other name by which we can be saved but Jesus. And as faith comes by hearing and hearing by the word of God, none can hear without a preacher or the lively oracles of heaven to instruct them in the way of salvation. Not only therefore are Deists and infidels without the pale of the Church, but even all those who have never heard or regarded the gospel, whether they have lived in a Christian country or not: all who do not put on Christ by a true faith and sincere profession are without hope of that redemption, which is by the blood of Christ. As no fisherman would *knowingly* collect bad fish in his net, hence the care of a true Pastor, in forming

among the righteous, and cast them into the furnace of

and ruling a Church; but as the fisherman cannot prevent a mixture in his net, of whose contents he may be partially ignorant till brought to the shore, so the minister must submit as far as he cannot discern by outward appearance.

2 The time of separation. *At the end of this life.* The commonly received translation says: *At the end of the world.* Campbell says: *At the conclusion of this state.* Wakefield *At the conclusion of this age.* The original word is capable of this variety, and undoubtedly often means age, but it as often implies life. This can be clearly proved from the scriptures and best Greek Classics. Hence Homer: *εἴματα με καὶ λίκτος αἶμα.* Il. 5. 685. See also Iliad 4. 478, and Il. 16. 458. A similar use of the term often occurs in the scriptures. *Οἰωνὸς ἔσται αὖς τῷ αἵματι.* Septuag. Deut. 15. 17. The Lexicon Hippocraticon published by Henry Stephens 1564, gives for *αἶμα*, ὁ βίος, on the authority of Galen. Phavorinus gives *ἡ ζῳή*; and Herodotus and Sophocles say *τελευτῆσαι τῷ αἵματι*, meaning to *end life*, or *die*.

There is no better definition of the original term than this: It denotes *the duration of the subject of which it is predicated.* Thus when it is predicated of God, it implies the unbounded eternity of his existence "in which, according to Philo De Mundo, there is nothing past, nothing future, but all present." In this sense it answers exactly to Aristotle's derivation of the word from *αἰ* *always*, and *ων* *existing*. Hence the prophet says God inhabits *τοῦ αἵματος*, the eternity, Is. 57. 15. And the Psalmist says: 'Thou art God, *ἀπὸ τοῦ αἵματος* *ἕως τοῦ αἵματος*, from eternity to eternity, Ps. 90. 2. That is, throughout the *unbounded duration*, before the foundation of this world, and that *equally unbounded duration*, which will succeed the present calculation of time by the motions of this planetary system, when these worlds shall be no more. Therefore God is said to be the only one who has immortality, 1 Tim. 6. 16, in whose eyes a thousand years are as yesterday, and accordingly he is emphatically denominated *the everlasting God*, Gen. 21. 33; Rom. 16, 26.

When it is predicated of this world, or used figuratively for the world itself, it implies that duration of time which extends from the creation of this world to its dissolution. John 9. 32; Acts 3. 21, Rom. 16. 25. Hence the Jews often use the word in the sense of *κοσμος* or the material world, Heb. 1. 2, 11. 3; and they frequently speak of this world and of that which is to come, meaning by these phrases, the duration of the *present world*, and the *eternal world*, which shall follow; or from the time the world began to the coming of the Messiah, and *his eternal kingdom*, which shall have no end. Matt. 12. 32; Mark 10, 30; Luke 18. 30; and Luke 1. 33, Heb. 1. 8. Hence we see, that the word

fire. Weeping and gnashing of the teeth shall be there.

*now*, may mean a *man's life time*, *the age of this world*, or *the eternity of the Deity*.

Now which of these durations will a sound understanding, an honest heart, an enlightened mind, and a sacred regard for truth, induce a commentator to select for the import of the word *now*, in this parable? Not the longest, for of that duration there is no end, nor beginning. Not the age of the Messiah's Kingdom; for God is the support of his throne, Heb. 1. 8, and of his kingdom there shall be no end, Luke 1. 33. Nor can a reasonable and honest man apply it to that age which preceded the erection of the Messiah's kingdom, nor to the *Jewish dispensation*, for at the close of neither of these periods, was there a separation made between the righteous and the wicked, the wheat and darnel, nor the good and bad fishes. We therefore say, the *end of a man's life*, is the time when God sends his angels to demand the soul of the sinner, Luke 12. 20, and to receive the spirits of the righteous, Luke 23. 45; 2 Cor. 5. 8; and Philip 1. 23; 2 Tim. 4. 8. This interpretation agrees best with the time of the harvest, when the reapers collect the wheat, and the time when the net is drawn to the shore, and the good fish collected into vessels, and the bad cast away. At the end of this life, therefore, O man, prepare to meet thy God, and be received into his fellowship and Heaven, or cast out, to share the fate of devils.

3 The state of the righteous and wicked, or believer and unbeliever, after the separation. In this parable, as well as that of the wheat and tares, the destiny of all mankind is not brought into consideration, but only of those who belonged to the external kingdom, or visible Church of Christ. This visible Church is the field in which the seed is sown, the net in which the fish are caught; and as Jesus says, his angels will gather out of this kingdom all offenders, Matt. 13. 41, it is plain that all the persons spoken of were professors of Christ's religion, and hence neither unbelieving Jews, infidels, or heathen, are the subjects of discourse, as some have foolishly imagined. In order, therefore, to treat of the matter distinctly, mankind should be divided into two great kingdoms: 1. The kingdom of God including all who have professed obedience to the one eternal ruler of the universe, and worshipped him by the light of Revelation; for the kingdom of God among men, includes all from Adam to the latest of his posterity, who have been the recipients of divine favour through the means of revealed religion. 2. The kingdom of this world, Luke 16. 8; John 18. 36; 2 Cor. 4. 4; John 17. 14; and 1 John 5. 19; including all men, of all ages, who have never been called by the voice of revelation into the Church under the Patriarchal, Jewish, or Christian dispensations. These are

Jesus said to his disciples: Have ye understood all

always denominated the world, and thus distinguished from members of the Church, who are called out of the world.

The Church of God or kingdom of Jesus, considered externally, includes all men who have professed true religion, and been united to the visible Church on earth. These are divided into two classes. 1. All those who have experienced the power of religion and saving faith in this life, and died under the sense of divine approbation. These are received immediately into the kingdom of glory, and the presence of God. Of these Paul declares, that when absent from the body, they shall be present with the Lord, 2 Cor. 5. 8. and Jesus assures us they shall not see death, they shall never die. That is, they shall suffer no suspension between death and the entrance into immortality and eternal life, John 8. 51, and 11. 26. These ascend immediately into the joys of their Lord. The Church of England says well, that when Jesus ascended, he opened the kingdom of heaven to all believers. And the apostle tells us, that when he ascended, he led captivity captive, Ephes. 4. 8, compared with Ps. 68. 18. He descended into Hades and took thence from Paradise, Elysium, or the bosom of Abraham, the souls of the faithful, to the mansions prepared in the *highest Heaven*. Hence we see the reason of Lazarus being carried to Abraham's bosom, one of the departments of Hades, Luke 16. 22; and also the reason why Peter says, David *had not ascended* till the day of the Pentecost, Acts 2. 34; because Jesus received not the kingdom till after his ascension, John 7. 39; and Acts 2. 33; and the immediate effects of his inauguration were the descent of the Spirit, and the release of the souls from Hades.

Those who having had sufficient opportunity to know the will of their Lord, but have not walked in the Light, nor kept the commandments of the most High, and, therefore, though they were engrafted into the living vine, at least apparently, yet having not yielded fruit, they are accursed, like the barren fig-tree, cut off from the vine at death, and afterwards the angels gather them, and cast them into the fire, and they are burned, John 15. 6; Heb. 6. 8.

Here let it be observed, that the hypocritical, heretical, rebellious and formal professors of religion, will be cast into a *furnace of fire*. This comparison of Hell to a furnace of fire, originated from the custom of burning criminals alive, and also from a usual practice of burning chaff, stubble, and unprofitable herbs of the field, for the heating of furnaces. Hence it became usual among the Jews to compare *Hell in the world to come*, to a *fiery furnace*, or to the *fire of Gehenna*. Thus the Jerusalem Targum paraphrases Gen. 15. 17: "And there was darkness, and lo! *Hell*, which is prepared for the

these sayings? They answered: Yes,\* Master. Then he said to them: Every Scribe,† who is instructed for

wicked in the world to come, as a furnace, which sparks and flames of fire surrounded; in the midst of which the wicked fall, because they rebel against the law in their life-time." The declaration, that there shall be wailing and gnashing of teeth, represents the remorse of conscience, the tortures of mind, the sense of inexpressible pain, the furious rage, and black despair, which the wicked shall experience. The Institutes of Menn represent the wicked in hell, as tortured by the extremities of cold and heat, till they are finally destroyed by *unconquerable death*. Now as our Lord describes the fate of the damned in the same language, and by the same emblems, which were in previous and general use, we cannot, whilst we profess regard for the holy scriptures, avoid the conclusion: That the traditions of all nations of antiquity, *Jews, Hindoos, Greeks and Romans*, originated in the instructions of the Creator, delivered to the primeval inhabitants of our world, and acknowledged and sanctioned in the Christian religion, by the authority of our Lord and Master. See what we have said, in the notes of the Thirty-third Section, pp. 146—152; also Gill on Matt. 13. 42; and Clarke on Matt. 8. 12.

\* I have chosen to place here some of the parables recorded by Matthew in the thirteenth chapter of his gospel, being satisfied, that he has done with the parables, as with many of our Lord's moral maxims, which he collected in the sermon on the Mount, not because there pronounced, but because they were of such a nature, as to suit his desire for classification. As Luke relates parts of the sermon on the Mount, on other occasions, so as to show that Matthew had not preserved chronological arrangement, so here he places some of the parables, which Matthew had collected in one discourse with those of the Sower and the Wheat and Tares. It is manifest from Matthew's own account, that his arrangement cannot be correct, for when he relates the parable of the Sower, he relates also that the disciples did not understand its meaning. The same he says concerning the parable of the Wheat and Tares. But when Jesus pronounced these parables, collected according to Luke's arrangement, the Apostles say they understood all these sayings, without any explanation. Therefore it is evident, that these parables are placed too early in the history by Matthew, and that Luke affords a help to their proper arrangement; for by this period of our Lord's ministry the disciples had become as Scribes well instructed for the kingdom of Heaven.

† Every Scribe well instructed for the kingdom of Heaven, brings forth divine instruction from both the Old Testament and the New. Jesus is the author of both dispensations, and no man

the kingdom of Heaven, is like a householder, who brings out of his store-house, things new and old.

And the disciples asked him, saying: Why speakest thou to them in Parables? He answered: To you it is given to know the secrets of the kingdom of the highest Heaven, but to them, it has not been granted.\* Therefore I speak to them in parables, that seeing, they may not perceive; and hearing they may not understand. Thus in them is fulfilled this prophecy of Isaiah: Ye may indeed hear, but ye will not understand; Ye may look but ye will not perceive. For the heart of this people is become stupified, and their ears, dull of hearing; and their eyes they have closed; lest seeing with their

is fit for the ministry of Christ, who has not an intimate acquaintance with the sacred literature of both Jews and Christians. Here we may observe that an accurate knowledge of the connection between the types of the Old Testament and their substances, in the New, but especially between the sacrifices and the death of Christ, is of primary importance to the Evangelical minister. For the proper understanding of both, great care should be paid to Jewish history and antiquities, and to the Greek and Hebrew languages. Additional to these essential acquirements, the knowledge of the sciences, as far as possible, especially Natural History in all its branches, will be found of great importance. But after all has been done that human knowledge can effect, the work of the ministry will never succeed, without the most devoted piety and entire dedication of soul to God and the service of the gospel; for without the most intimate acquaintance with the nature and remedies of the moral diseases of the soul, a minister shall never be able to bring out of his treasury, like the experienced and benevolent householder, things adapted to the nourishment, health, and happiness of God's family. He therefore is highly blamable who does not lay up sufficient store of spiritual food, and show all diligence and discrimination in its distribution.

\* The reason our Lord assigns for his frequent use of parables, has induced some to imagine that he did not intend the conversion of the Jews. But surely this is a mistake. All that is implied in his language, or that of the prophet to whom he alludes is, that where long obstinacy, religious indifference, and even contempt of God's messengers and instructions, are manifested by any person or people, God may circumscribe their means of spiritual improvement, and even withdraw them altogether, when he pleases; for though his mercy be free, it is sovereign.

eyes, hearing with their ears, and understanding with their hearts, they should repent, be converted, and forgiven,\* and I should heal them. But blessed are your eyes; for they see; and your ears; for they hear. Verily I assure you, many prophets, kings, and righteous men, have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them.

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\* Here Christ intimates the process through which a sinner must pass in order to obtain entrance into his kingdom and glory. He must first hear the gospel. 2 Attend to it till he understand it. 3 He must be led by it to such a knowledge of himself as to induce him to change his mind or repent. 4 This change of mind must lead him to strive in the use of means for God's blessing, till it please Jehovah to convert his soul, and dispense pardon. 5 Then, but not till then, can he enter the kingdom of God, become a true member of Christ's Church on earth, and be prepared for the appearance of his Lord, to sit down on his right hand in judgment, and pass from the judgment to a mansion of peace beyond the skies.

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## SECTION SEVENTY-FIFTH.

### THE NUMBER OF THE SAVED.

Then one asked him: Master, shall but few be saved? He said to them: Agonize to enter through the strait

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\* Whatever were the motives which led to the question in the text, whether it was proposed by a friend or a foe, for the purpose of obtaining important instruction, or with a captious intention to ensnare, we are not certain; nor does it much concern us. The question, notwithstanding, is truly interesting; and its solution, as far as we can proceed with the demonstration of the Spirit, and the light of heaven to guide our steps, cannot fail to be acceptable to every rational being, who feels himself a dependent and perishing creature. I will therefore attempt to discuss the question, in a laconic manner, by endeavouring to show:

1. What is implied by the term saved;
2. The prerequisites to the enjoyment of salvation;
3. That comparatively only a small number of mankind shall be saved.



gate; for many, I assure you, will seek to enter, and shall not be able. When the Master of the house shall have arisen and shut the door, and ye, standing without,

The primary object of our inquiry will be to ascertain the meaning of the verb *σωζω*, in order to proceed with greater accuracy in the discussion of the question. This word is derived from *σος* or *λαος* contracted *σως*, which answers to the Hebrew *Yasha*, and signifies to *preserve or keep safe*. It is therefore contrasted with *ἀπώλλωμι* to *perish or destroy*, 2 Cor. 4. 3. *σος ἡμῶν ἢ ἀπολεσθαι*, Homer. *Iliad*. B. 1. V. 117. Also in Isocrates *τοὺς κινδυνεύοντας τὴ θαλάττῃ σωζέειν*, to *preserve those who are exposed to the dangers of the sea*. In the same use the Psalmist says: Lord, thou *preservest*, *σωζεις*, man and beast, Ps. 36. 6; and Paul says: Except ye abide in the ship, ye cannot be *safe*, *σῶσθαι οὐ δύνασθε*, Acts 27. 31. So also he says of Israel, a remnant shall be preserved *σῶσθαι*. Cebes in *Tabula*, p. 11. says: Every one's genius shows him in what way he should walk *οὐ σιζέσθαι μάλιστα τὸ βίω*, If he would be preserved in life. Numerous evidences are not necessary, all who are able to judge must know that to preserve, is the radical import of the Greek verb translated saved. According to this acceptation, God is called the Saviour or preserver of all men especially of them that believe: for though he preserve for a season both man and beast, yet the promise is only made to those who call on God and fear him: and in a more exalted sense will the declaration of the apostle be realized by the believer, when he shall see and feel, that Christ came, that his life might be continued and made happy, when the hope as well as the life of the wicked and hypocrite shall perish. Job. 8. 18. Prov. 2. 22. 1 Peter 4. 18.

2 The second use of the term which most frequently occurs is to *deliver*. Demosthenes *Orat. in Theocr.* *σωζέσθαι πλείοντας ἐκ τοῦ πύλαγος*, To deliver sailors from the tempestuous ocean. *ἑωσάτω*, *Let him deliver himself*, Luke 23. 35. *Master, deliver us*, Matt. 8. 25. *Thy faith has delivered thee*, Luke 8. 48. In this sense the verb is very generally used in the scriptures: and when in the middle voice, it signifies to deliver oneself or escape, Acts 2. 40; Acts 27. 20. Hence to save any being means uniformly either to preserve him from evil, or deliver him out of it. In the application of the term to the benefits of the Mediator's kingdom, we see men exposed to sin and death, but by deliverance from these, they are brought into a state of salvation; and he by whom they are thus preserved or delivered, is called a Saviour. But as all who are delivered from sin and its consequences, are brought into a more exalted and happy state, by the redemption which is

begin to knock at the door, saying: Master, Master, open to us, he will answer: I know ye not. Whence are ye? Then ye will begin to say: We have eaten

in Christ, we may reasonably add a third signification to the Greek term *σωζω*.

3 Often we meet the word in such construction as implies the melioration of the subject of salvation, or his circumstance. Thus the persons cured by Jesus, were saved, Matt. 9. 22; and the Corinthians were saved, when converted to the faith of Christianity. 1 Cor. 7. 16. In this use of the term, the import is, that an improvement has taken place in the circumstances of the persons saved. So in this Section, the language of our Lord clearly implies, that whoever should be saved, would be admitted into the kingdom of the Son of God, and inherit life and felicity in company with the Patriarchs and Prophets. We conclude, therefore, that all who are saved in the Evangelical application of the term, *shall be preserved*, that is *shall never perish*. Secondly, they shall be delivered, they shall not hunger nor thirst, Rev. 7. 16. nor complain of sickness, Isaiah 33. 24, nor shall they die, Luke 20. 36; and thirdly, they shall be elevated to a higher rank of being, knowledge, and enjoyment. They shall sit down at table, in the kingdom of God, and have access to the tree of life and the river of life in the Paradise of the blessed, Rev. 2. 7, and 22. 19. We conclude therefore that all who are saved, are *delivered* from spiritual darkness, from hardness of heart, from unbelief: in a word they are emancipated from the bondage of Satan, the power of sin, and the government of the passions, and are *preserved* by the power of a redeeming God, through faith to salvation's perfection in the kingdom of immortal happiness in Heaven.

2 We notice, in the next place, the prerequisites of Salvation. Two particulars are here presented to view in our Lord's answer. 1 The disposition. 2 The exertion, necessary to obtain entrance into the celestial kingdom. 1 The disposition or desire manifested by seeking to enter. Though all that seek to enter shall not be able to prevail, yet none can enter who do not seek. This is clearly implied in our Lord's address to the Jews, Luke 13. 34; John 5. 40.

1 To seek admission into the kingdom of Christ implies: 1 The knowledge of the truth revealed to mankind by Christ. 2 Faith in him and in the reality and awful certainty of a Heaven and a Hell, something to be avoided and something to be attained. The first kindlings of desire must be produced by faith; for no rational being can be induced to desire or action without motives. Hence all unbelievers, and all who believe in the certain salvation of all men, are without any stimulus to action or excitement to desire,

and drunk in thy presence, and thou hast taught in our streets. But he shall say: I tell you: I know you not; whencesoever ye are, depart from me, all workers of

and therefore we uniformly behold them as dead corpses, in a spiritual sense, indisposed to seek or act. All therefore who even seek salvation, must first have heard the Gospel of Jesus, and secondly, approved of the plan of salvation, announced to the world in the gospel.

2 Not only must men perceive their need of salvation, but seek it with all their might, by the most unremitting and persevering regard to truth and duty. I have left the word agonize from *AGONIZOMAI* in nearly its Greek form, knowing no other word, that sufficiently conveys the meaning to the English ear. The word is taken from the contests, wrestlings, or combats of candidates for prizes, in the Olympic Games; and is here designed to denote that ardent, strenuous, and persevering energy of faith and works, necessary to attain the crown of immortality, and an entrance into the glory and happiness of Heaven. Hence Paul exhorts Timothy. *Αγωνίζου τὰς καλὰς ἀγῶνας*, to fight the good fight of faith, and lay hold on eternal life, 1 Tim. 6. 12. And in the second epistle 4. 7, he says I have fought, *πύσωμαι*, the good fight.

The Olympic games were celebrated in honor of Jupiter every fifth year at Olympia, a city of Elis in Greece. Not only the Greeks, but foreign nations in great numbers from Africa and Asia resorted to their celebration with the greatest enthusiasm and interest. There was a Brabeion or prize offered to the conqueror, to stimulate the contenders for victory. To this Paul alludes in his epistle to the Philippians 3. 14, when he says: I press towards the mark for the prize of the high calling of God in Christ Jesus. An officer called *Agonothetes*, presided at the course, observed the conduct of the contenders, and adjudged the prize to him, who, with strict observance of the laws of the course, first arrived at the goal. Hence Paul represents the Christian course of faith and duties, as a race, the Lord Jesus, the *Agonothetes*, and eternal salvation the reward. Accordingly having observed to the Corinthians, that many might run in a race, but only one could obtain the prize, he advises them to run so as to obtain, 1 Cor. 9. 24. In like manner he advises the Hebrews to run with patience the race set before them, looking to Jesus the *Agonothetes*, who would judge of the manner of their running, whether it exactly agreed with the laws and instructions he had prescribed, and would certainly adjudge the prize to him that in faithful adherence to his precepts, should become victorious. Thus also Tertullian addressing the Martyrs, says: Ye are about to enter on a good contest, *agonem*, for the name of Christ. The

iniquity. Then will ensue weeping and gnashing of the teeth, when ye shall see Abraham, and Isaac, and

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Living God is the Agonethetes. The crown or Brabeion, eternal glory through all ages of ages."

Having now some idea of what salvation is, and of what must be felt, believed and done before we can attain it, we easily understand how it happens, that some seek to enter the kingdom, but are not able. They either do not truly believe, earnestly strive, and perseveringly exert themselves in the Christian duties, or they are too late in making application; any of which causes, will induce the Lord Jesus to say, depart from me, I never knew you. In this section, Christ alludes to the broad roads in Judea, leading from one large city to another, which were sixteen cubits broad, and crowded with travellers, pursuing the various amusements and avocations of this life, whereas the private ways, were only four cubits broad, and passed by few people. He compares the profession and course of the Christian life, regulated by his precepts, to the strait gate and narrow way, and the irregular licentious course of sinners, to the wide gate and broad way by which many pass, because popularity, and licentiousness are agreeable to the pride and passions of the unregenerate men of this world. All therefore who would enter into life, must put on the Lord Jesus by a sincere profession, and walk in him the straight way, by strict obedience to both the letter and spirit of his religion.

3 We come now to the proof that few shall be saved, and answer the question agreeably to the decision of God's word, not according to the fancy, wish, or creed of any man or class of men: for with Chillingworth we say, the Bible alone is the religion of Protestants.

1 Few are saved, because few have been called by the gospel, which alone gives the knowledge of salvation. Though the number of the called has been great, and but few of them chosen, yet compared with the vast mass of mankind, the children of light, the believers of revealed religion, have been but few, perhaps at no time exceeding one out of a hundred, and often not more than one of a thousand of mankind. Now to say that a man can be saved without the knowledge of the gospel, is to contradict the plainest language of the holy scriptures, John 17. 3; Acts 4. 12; 10. 6; 11. 14 and 26. 18; Rom. 10. 14, 17.

2 Few shall be saved, because few are true believers. There can be no doctrine more explicitly taught than this, that salvation is uniformly connected with a sincere belief and outward profession of faith in Christ. The scriptures expressly declare: He that believes not shall be damned, Mark 16. 16; which condem-

Jacob, and all the prophets, yea, people come from the East, from the West, from the North, and from the

nation includes in it, exclusion from the light of life immortal, John 3. 36, and exposure to the wrath of God. Hence the Apostle having reminded the Hebrews of some of their nation, who did not enter the land of promise, because of unbelief, warns them, lest for the same reason, they should fail of entering into the rest, promised in the gospel, Heb. 3. 19, and 4. 1. Also in this very passage of scripture our Lord refutes the Jewish presumption that all the seed of Abraham would be saved, by assuring the inquirer that nothing less than regeneration of heart and life would enable a man to enter the kingdom of God.

3 Few shall be saved, because few have made that solemn dedication, and preserved that continual consecration of soul and body to God and religion, which the scriptures require, Rom. 12. 1, 2; 1 Cor. 6. 19, 20; and 10. 31; Heb. 10. 25—39. In our Lord's discourses, he describes, the way to immortality and bliss, as narrow, and the gate or entrance strait, and the number that go in it *few*. On the other hand, the road to destruction is broad, the gate wide, and many, even the multitude, walk in it; Therefore as few enter the kingdom of Christ on earth, by conversion from the errors of their evil ways, and after making a solemn profession, walk in the strait path of self-denial, freedom from pollution by the world, and persevering faith, patience, and consecration to Christ and his religion, there are few that shall be saved.

Having clearly shown that only few shall be saved, and that a vast majority of the human race, shall assuredly perish, we may notice the *erroneous opinion, that all shall be saved*. The Jews fully persuaded, that all Israelites would be saved, because they were the offspring of Abraham, fell into religious apathy, and a mere external form, consisting of traditions and ceremonies, which only served as a veil to cover the countenance of the hypocrite, (Our Lord assures the Jews, that their relationship to Abraham would not profit them, unless they were also the possessors of his faith and works. Now that the subject here discussed, must relate to salvation in another world, is manifest from the following arguments. 1 The gate of admission to the visible Church or Christ's external kingdom on earth is not strait. 2 No agonizing exertions are necessary before admission. 3 The door is not shut against the professed friends of Christ, in his Church, as those excluded avowed themselves to be, by saying they had eaten and drunk in his presence, and had cast out demons in his name. Notwithstanding they are excluded. 4 Those who are thus ex-

South, and place themselves at the table, in the kingdom of God, but yourselves, who were sons of the kingdom, cast out into the darkness.

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cluded see Abraham, Isaac, and Jacob, and all the Prophets in the kingdom of God, which they could not see in this world. Consequently the discourse is about the kingdom of the Messiah, in *the world to come*. Now as our Lord positively declares, that many shall be excluded from that kingdom, it follows, that the doctrine which says *all men shall be admitted, and all shall be saved*, is directly opposed to the doctrine of Christ, and must therefore be the doctrine of Anti-Christ.

From this important passage of scripture, and the illustration which we have given, men may learn the *Absurdity, Infidelity, and Profanity* of that *erroneous doctrine*, which teaches that *all men shall be saved*. 1 The *absurdity* appears in the supposition of those being saved, whose whole life has been one continued development of a depraved heart, vicious and impure dispositions, diabolical conversations, and whose very dying hours have breathed irreverence and despair. 2 The *infidelity* is manifest; 1 from a total contempt of the scripture testimony, which uniformly distinguishes the righteous and wicked, by their lives and conversations in *this world*, and their different destinies in *the world to come*; 2 from a contemptuous rejection of the *uniform and unanimous faith of the Christian Church*, in all ages from its foundation to the present time. 3 The *profanity* cannot be concealed, because the doctrine cuts the thread of spiritual life, by placing the profane, the blasphemer, the assassin in the family of God, rending the vail of God's temple, casting holy things to dogs, and making all things common, and consequently unclean. Truly the propagators of this pestiferous heresy, are *they who make sad the people of God, and strengthen the hands of the wicked*, Ezek. 13. 22. By making no difference between him that serves God and him that serves him not, they degrade the song of the redeemed to the same rank with the obscene mirth of the libertine. In a word this heresy blights with the breath of Upas, the very trees as well as the fruits of righteousness in both the moral and religious world; and nothing but the outstretched arm of Almighty God, can snatch the soul from ruin, that has once imbibed the intoxicating draft of a delusion so lethal and stupifying. May the eternal God pardon the writer, for the sin of having promulgated this doctrine, and save the reader from its destructive influence. May all learn from this lesson, that if the delusion, that all Israelites would be saved, sunk the Jews into the most deplorable state of irreligion and hypocrisy, so will a similar delusion, full

## SECTION SEVENTY-SIXTH.

## JESUS DINES WITH ONE OF THE RULERS.

And it happened as Jesus went to eat bread, on a Sabbath,\* at the house of one of the rulers, who were Pharisees, and they were maliciously† watching him, lo! a man who had a dropsy‡ was before him. And Jesus said to the Lawyers and Pharisees: Is it lawful to heal on the Sabbath?§ But they were silent, and he took the man, and having healed him, he sent him away.

men asleep, till they awake in the horrors of despair, when God has shut the door of mercy and acceptance, and left them to the worm that dies not, and the fire which is not quenched.

\*The Jews celebrated the Sabbath as a festival, and purchased and prepared the best viands they could procure for the Sabbath; though they generally ate only twice a day, yet on the Sabbath they were obliged to eat three meals, one in the morning, one at noon, and a third in the evening. In honour of the day even the poorest man, though supported by alms, was obliged to observe the three feasts on the Sabbath. Each man was recommended to prepare for the Sabbath according to his substance, abundance of food and liquors: and as this man who invited Jesus to dine, was a ruler, probably one of the seventy Elders composing the Sanhedrin, his entertainment would be large and magnificent.

†This shows the baseness and deliberate malice of these Pharisees. Under the mask of friendship they invite Jesus to dine, and they maliciously watch him contrary to all laws of hospitality, and probably bring the dropsical man in his way, that they might have the opportunity of accusing him, for a breach of the law concerning the Sabbath, if he should heal him. Hence they are silent when Jesus asks them whether it were lawful to heal on the Sabbath day.

‡It is not stated what kind of dropsy this man had. The disease arises from a preternatural collection of watery fluid in the cellular substance or cavities of the body: and obtains a different name according to its location. When the fluid is diffused through the cellular membrane the disease is called *Anasarca* when collected in the head, *Hydrocephalus*, when in the chest, *Hydrothorax*, &c.

§In the observance of the Sabbath, the following circumstances, were enjoined by divine command. 1. This day was to be held sacred as a day of worship, in memory of the creation of the world by Jehovah, and and also as a day of repose both for man

Then he said to them: Who of you, having an ass or an ox, which has fallen into a pit, will not immediately pull him out, on the Sabbath day? And to this, they made no reply.

Then he gave an admonition to the guests, who were pressing to occupy the first places at table: When thou art invited by any one to a marriage feast, do not take the first place at table, lest a more honourable guest than thou, may have been invited by him, and he who invited you both, say to thee, give place to this man: and then thou shouldst, with shame, take the lowest

and beast, that they might be refreshed, and not have their bodily strength exhausted by uninterrupted labour, Gen. ii. 1—3; Exod. xx. 10, 11; Ezek. xx. 20; hence the celebration of the Sabbath was the making of a weekly profession that they received and revered the Creator of heaven and earth, and was closely connected with the fundamental principle of the Mosaic law, whose object was to keep the people from idolatry, and to maintain the worship of the one true God; and hence also the punishment of death was denounced against the wilful profanation of this solemnity. 2. On this day they were most religiously to abstain from all manner of work, Exod. xx. 10, xxiii. 12, xxxi. 12—17; xxxv. 2; Deut. v. 14, 15. Jer. xvii. 22. It was therefore unlawful to gather manna, Exod. xvi. 22—30, to light a fire for culinary purposes, Exod. xxxv. 3, Numb. xv. 32—36, and to sow or reap, Exod. xxxiv. 21. To these enactments the Jewish doctors added a variety of other regulations, for which there is not the slightest foundation in the law of Moses. Thus, it was formerly accounted unlawful to repel force by force on the Sabbath day, 1 Macc. ii. 31—38; and how much its observance was strained by the traditions of the elders in the time of our Lord, is sufficiently manifest. Hence, we find it was deemed unlawful to pluck ears of corn, Matt. xii. 2, to satisfy the cravings of nature, because that was a species of reaping. We learn from the Talmudical writers that it was unlawful to use oil medicinally, though they allowed it as a luxury; the anointing of the body with fragrant oils being then, as it is now, in the East, one of their highest enjoyments. It was a traditional rule of the ancient Jewish doctors, that “whatever could possibly be done on the day before, or might be deferred until the following day, ought not to drive out the Sabbath;” an excellent maxim when rightly understood, but when applied to cases of infirmity or sickness, they manifestly showed that they did not comprehend the meaning of the divine declaration—*I will have*



place. But when thou art invited, go to the lowest place, that when he comes who invited thee, he may say to thee, Friend come up higher. Then thou shalt have honour in the presence of the company. For whoever exalts himself, shall be humbled, and he that humbleth himself shall be exalted.

He said also to him, who had invited him: When thou givest a dinner\* or a supper, invite not thy friends, thy brethren, thy kinsmen, nor thy rich neighbours, lest

*mercy and not sacrifice.* In *chronical diseases*, therefore, of which description were those cured by Jesus Christ on the Sabbath day, they conceived that the persons who had so long struggled with them might very well bear them a day longer, rather than prepare medicines or in any way attempt to be cured on that day. The knowledge of this circumstance will greatly illustrate the conduct of our Lord in healing the sick on the Sabbath day, and particularly the man who had been born blind, John ix. The rule above stated was made before he began to teach, and he gladly availed himself of the first opportunity to refute their erroneous notions, and expose their gross prevarication in interpreting many of the Sabbatical laws. Further, seeing it was prohibited to put fasting spittle upon or into the eyes of a blind man on the Sabbath day, our Saviour effected a cure by using both clay and spittle, John ix. 6, 14, to show his divine authority, in employing means to human reason the most improper, even on that sacred day, directly in opposition to the above rule; which was good and just in itself, but hypocritical, superstitious, and cruel, when applied to the case of healing on the Sabbath, Dr. Wotton's *Misna*, title *Shabbath*, pp. 101—103, 123. The services of the temple, however, might be performed without profaning the Sabbath, such as preparing the sacrifices, Lev. vi. 8—13; Num. xxviii. 3—10; Matt. xii. 5; and it was also lawful to perform circumcision on that day, John vii. 23.

\* Solomon says, he that gives to the rich, shall surely come to want, Prov. 22. 16, and Pliny says: Give to thy friends, but let it be to thy poor friends, not to those who need it not. Faint traces remain of indiscriminate invitation to oriental feasts. The Arabs never set by any thing that has been brought to the table, but call their neighbours and the poor to finish every thing. The Rabbis say: Job had an open door for the poor on each end and side of his house, that they might enter from every quarter. An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down. Pococke and Harmer.

on their turn they also invite thee, and a recompense he made thee. But when thou givest an entertainment, invite the poor, maimed, lame, and blind; and thou shalt be happy, for, as they have nothing to requite thee, thou shalt be recompensed, at the resurrection of the righteous.\*

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\* The recompense at the resurrection of the just must be some peculiar favour or advancement in the station or circumstances of particular persons, and hence it follows, that either the righteous will be raised first, or that there will be inequality of circumstances in the other world as well as in this present state. It is said, we are saved by grace, but as salvation principally consists in the preservation of man and his deliverance from moral and physical evil, it cannot interfere with the rewards due to works of faith and labours of love. See Section Twentieth, p. 113.

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## SECTION SEVENTY-SEVENTH.

### PARABLE OF THE MARRIAGE FEAST.

On hearing this one of the guests said to him: Happy he who shall eat bread in the kingdom of God.\* Jesus said to him: The kingdom of Heaven is like a king, who, to celebrate the nuptials of his son, made a great supper,† and invited many. And at supper time, he

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\* We have here the occasion of this parable. A guest, probably the only one at table, who felt interested by the discourse of Jesus, having heard Christ speaking of the rewards of charity and good works, in the World to Come, at the resurrection of the Righteous, exclaims: Blessed shall the man be, who shall eat bread in the kingdom of God. This man did not as some vainly imagine, confine his views to the present state of existence, but looked forward to that future state of retribution, when the righteous Lord will rectify the irregularities of the present moral kingdom, by rendering to every one according to his works. See the note at the end of the preceding section.

† The *divine economy* of the Gospel is represented by a feast, made by Jehovah, the King of Heaven, Isaiah 25. 6, to celebrate

sent his servants to tell those who had been invited, but they would not come. Again he sent other servants\* to say to those who had been invited:† I have prepared my feast, my oxen and fatted beasts are sacrificed, come presently to the marriage, for all things are ready. But being indifferent, every one began to make excuse. One said: I have purchased a farm, and I must go to see it, I pray thee make my excuse. Another said: I have bought five yoke of oxen, and I must go to prove them, I pray thee, have me excused. Another said: I have married a wife, and therefore I cannot go. So they went away, one to his farm and another to his merchandise: and the rest seized his servants, abused, and slew them.‡ But the servant came, and related all things to his master, and when the king heard, he was incensed, and sending his armies, destroyed the murderers and burned their city. Then said he to his servants: The entertainment

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the espousals of his Son with true believers, who constitute the bride the Lamb's wife, Rev. 21. 9, and are there called to the marriage supper of the Lamb prepared by the Great God, Rev. 19. 7-17. The consecrated viands of this feast, are all the benefits of salvation for time and eternity; but they are the effects of sacrifice; for as all the slain beasts, under the Old Testament dispensation, typified Christ, so all the blessings of the New dispensation, are the result of the incarnation and mediatorial sacrifice of the Lamb of God, John 1. 29; 1 Cor. 5. 8.

\* The servants employed by the king to call the guests, were the Prophets of the Old Testament and the disciples of Jesus, at the foundation of Christianity; and subsequently, all the true and faithful ministers of Jesus, commissioned by heaven's authority to announce to sinners, the will of God to give repentance and remission of sin, through his Son Jesus the Christ, Acts 13. 32, 38, 39.

† The persons who were first invited were the Jews, who were called by the prophets; and the invitation was renewed at Supper time, by Jesus and his apostles.

‡ Their indifference and contempt, manifested by hypocritical apologies, and infidel abuse of the messengers, 2 Chron. 36. 16, gave offence to the king, who to resent the indignity shown to his son, sends forth the Roman armies, destroys their nation, burns their city and excludes them from the privilege of partaking of his marriage feast.

indeed is ready, but those who were invited, were not worthy; therefore I declare to you, that none of them shall taste of my supper. But go ye into the streets and lanes of the city, and bring in hither the poor, the maimed, the lame, and the blind.\* And the servant said: Master we have done according to thy orders, and yet there is room. The Master answered: Go into the highways, cross-roads, and along the hedges, and as many as ye meet, compel† to come, that my house may be filled. Accordingly the servants went out into the roads, and gathered together all they met, good and bad, so that the Hall was filled with guests.‡ But when the king came in to view the guests, he saw one who was not clothed in a wedding garment, and said to him: Friend how camest thou hither without a wedding garment?§ But he was speechless. Then the king said to

\* Those collected from the roads, highways and hedges, are the Gentiles, morally *poor, lame, and blind*: an awful, but a just representation of the heathen world. But Jesus came to seek and save that which was lost, Luke 19. 10, and 15. 10.

† The importunate expostulations of the Gospel ministry, are here described in strong terms. The word *compel* does not authorize to use violence but intimates that, Ministers have Heaven's commission to use every exertion, and every innocent importunity, in beseeching, men to be reconciled to God. See Luke 19. 41, 42; Rom. 9. 3, and 10. 1; 2 Cor. 5. 11, 14, 20; 2 Tim. 4. 1, 2.

‡ We have here the result of the extension of the call to the Gentile world, and the importunity of God's servants, in the ministry of reconciliation. The Hall, the visible Church was filled with guests: but alas! for them, they were good and bad. The Church is the field in which grow wheat and darnel, the drag-net, which collects all the fish that enter into it, whether good or bad: still it is good to bring them to the banqueting house; for *there* is distributed the bread of life, of which they may eat and live for ever.

§ We find that some of those, who came at the solicitations of the servants, were not clothed in a wedding-garment. It was a custom in the East for the wealthy bride-groom to provide long white garments for the guests, so that every one might have a robe on application; consequently it was a mark of contempt to appear as a guest without one. In allusion to this ancient cus-

the attendants: Bind him hand and foot, and cast him out into the darkness,\* where will be weeping and gnashing of the teeth. For many are called but few chosen.†

tom, those whom John saw prepared for the Marriage feast of the Lamb, Rev. 19. 7, 8, were clothed in fine white linen, which he calls the righteousness of the saints. If these garments were given by Christ, the bride-groom, to the guests, they were his righteousness, but they became the property of the saints by marriage contract. The wedding garment is that justifying righteousness, which Christ procured by his sacrificial death, and which is worn only by those who rely on the merit of his passion for acceptance. Hence we can easily discover who they are, who have not this garment. All Deists, who though they attend worship, despise it; all those who place religion in *mere morality*, and think the white robe of righteousness unnecessary; all Hypocrites, who have nothing of religion but a form. These will be despised by God, for the disrespect shown to his Son, and excluded from the guest chamber.

\* Here we have the fate of those who have entered the Church of Christ on earth, without *that frame of heart and course of life, which are agreeable to a sincere profession of his religion*. God the omniscient Judge, comes to inspect the guests; for whether infidels believe or not, there will be a day of Judgment, in which God will try the secrets of men's hearts. The deceiver, the unholy, and unbeliever shall be detected, and cast out of Christ's kingdom into the darkness and despair of the damned. The ancient marriages were celebrated in the night season; and the Hall or guest chamber, was brilliantly illuminated, which made the darkness without doubly gloomy. Thus the Glory and Salvation of the Saints in light, will make the fate of the accursed more terrible. The sense of what is lost, will render the pangs of what is felt, more cutting and poignant.

† The called and the chosen are contrasted, not to imply that the chosen were not also called, but to show that a mere profession of religion, amounting to a formal compliance with the letter of the call, will not profit a man. God only chooses those who are sensible of their eternal obligation to his mercy, and therefore consider that they owe their whole lives, as one continual sacrifice of praise and sincere obedience. No eternal decree stands in the way of any man. God has set life and death before us, and every man's conduct decides his fate.

## SECTION SEVENTY-EIGHTH.

## CHRISTIANS MUST RENOUNCE THE WORLD.

As great multitudes were travelling with him, he turned and said to them: If any man come to me and hate\* not his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, he cannot be my disciple. And whoever does not follow me, bearing his cross, he cannot be my disciple.

Which of you intending to build a tower, does not first compute the expence, to know if he have sufficient to finish it; lest, having laid the foundation, and being unable to finish, he become the derision of all that see it, who will say: This man began to build, but was unable to finish. Or what king, about to make war against another king, does not first consult, whether he be able with ten thousand men, to encounter him that comes against him with twenty thousand? If not, does he not, while the other is at a distance, send an embassy to sue for peace? In like manner, whoever of you does not renounce all that he has, he cannot be my disciple. Whoever has ears to hear, let him hear.

\* To hate one person and love another often means no more according to the Hebrew idiom, than to prefer the one to the other; the negative being used instead of a comparative. See Gen. 29. 30, 31, Deut. 21. 15—17; Matt. 6. 24, and 10. 37; Rom. 9. 13. Christ would deceive no man, nor would he have any man to deceive himself. Therefore he plainly informed his followers, that if they were not prepared to renounce all that flesh and blood consider desirable, it was vain for them to profess his religion. But none should be restrained from making a profession, on this account, for he that does not make a profession, as well as he that having professed Christ, fails in fidelity, will be equally rejected by the Judge of all; the one as an enemy, the other as an apostate. Great God! How strait the gate and narrow the way that leads to life!

*Difficiles aditus primum spectantibus offert;  
Sed requiem præbet, fessis in vertice summo.*

## SECTION SEVENTY-NINTH.

## THE LOST SHEEP AND DRACHMA.

As the Tax-gatherers and Sinners, were continually resorting to him, to hear him, the Pharisees and Scribes murmured, saying: This man receives sinners and eats with them. Then he spake this parable to them. What think ye? If any man among you have a hundred sheep, and he lose one of them or it go astray, will he not leave the ninety-nine in the wilderness on the mountains, and go in search of that which has gone astray and is lost, till he find it? And if he find it, does he not joyfully lay it on his shoulders; and when he comes home, convene his friends and neighbours, say-

Among the Commentators both ancient and modern, two general opinions have prevailed concerning the subjects of these parables, viz: The Lost Sheep, Drachma, and Prodigal Son.

1 That the ninety-nine sheep, nine drachmas, and the elder son represent the Angels, or inhabitants of the upper world, who have never sinned, and are therefore called just persons; and that the lost Sheep, Drachma, and Prodigal, represent all mankind, lost in Adam; for whose recovery, the Son of God, became incarnate, and suffered; and by whose gracious interposition the penitent sinner, like the lost sheep, is sought, and carried, as on his shoulders, to the presence of God and the holy angels. Hence there is joy in heaven, on beholding the success of the Mediator's kingdom, in the reconciliation and salvation of mankind. Of this opinion were Ambrose, Hilary, and Chrysostom; and so prevalent was this interpretation, in the early age of the Church, that in the days of Tertullian, the bottoms of the sacramental cups, were engraved with a *representation of Christ, bearing the lost Sheep on his shoulders*. This interpretation shows that the Just persons needing no repentance, are those first born sons of light, who never fell from fidelity and purity; it also raises the mind to exalted conceptions of the perfection and extent of God's intellectual kingdom, of which the race of mankind makes but an hundredth part.

2 Others say; That the Sheep not lost, the ninety-nine righteous persons, and the elder Son, represent the Jewish nation, especially the Scribes and Pharisees, who trusted in their own righteousness and despised others; and that the lost Sheep, drachma, and Prodigal Son, are descriptive of the Gentile world, con-

ing to them: Rejoice with me, for I have found my sheep which was lost? Verily I say to you, he rejoices more over it, than over the ninety-nine that went not astray. Thus I assure you: There will be greater joy in heaven, over one penitent sinner, than over ninety-nine righteous persons, who need no repentance. Even so it is not the will of your Father, who is in the highest Heaven, that one of these little ones should be lost; for the Son of man is come, to seek and to save that which was lost.

Or what woman, having ten drachmas, if she lose one will not light a lamp, sweep the house, and search carefully till she find it? And when ~~she~~ she has found it, does she not assemble her friends and neighbors, saying: Rejoice with me for I have found the drachma which was lost. Thus I assure you: There is joy in the presence of the angels of God, for one penitent sinner.

verted and reclaimed by the administration of the gospel. To this however, it is objected that the Jews could not be considered, in proportion to the Gentiles, as a hundred to one; nor could they be called Just persons, needing no repentance. The force of this objection may be abated, by supposing that our Lord, for the sake of the argument, concedes to the Pharisees, their boasted holiness, and admits the degraded rank of the heathen and profane world. In the Parable of the Marriage feast, the whole unbelieving Jewish and Christian world, by far the *greater part*, is represented by *one man*, not having a wedding garment. In the interpretation of Parables, the fifth rule of Glassius ought to be kept in view, "not to be too anxious about the adaptation of every word, or part of the parable to the subject, nor their accommodation to the spiritual sense." Attention to the general scope is all that is necessary.

The design of the parables, is easily perceived. Tax-gatherers, heathens, and profane persons, were held in such abhorrence by the Scribes and Pharisees, that to converse with them, or to be touched by them, was believed to have a dangerous and impure tendency; and therefore they were considered as unworthy of regard by either God or pious men. Our Lord hereby intended to show them their mistake, by declaring the merciful disposition of his heavenly Father to reclaim, and save even the most degraded and worthless sinners. Not that the conversion of these



## SECTION EIGHTIETH.

## PARABLE OF THE PRODIGAL SON.

He said also, A certain man had two sons.\* And the younger of them said to his father, Father, give me my portion of the estate. And he allotted to them their shares of his substance. Soon after, the younger son gathered all together, and travelled into a distant country, and there wasted his substance in riotous living. When all was spent, a great famine came upon that land, and he began to be in want. Then he connected himself to one of the inhabitants of that country, who sent him into his fields to keep swine. And he was desirous to satisfy his hunger with the carob-pods, on which the swine were feeding; for nobody gave him aught. At length, coming to himself, he said: How many hired servants has my father, who have all more bread than sufficient, while I perish with hunger.

vilest sinners, is to be preferred for their sakes, but as a means of stopping, more effectually, the flood-gates of vice, and displaying the triumph of Immanuel's kingdom, over the bulwarks of Satan, and the chief officers of his kingdom.

\* This is perhaps one of the most beautiful and instructive of all our Lord's parables, and abounds with important and practical lessons for the use of mankind. Here we have the ingratitude, rebellion, and degeneracy of sinful man, portrayed in lively and striking characters, and the amazing condescension, placability, and mercy of the Eternal Parent towards his erring and rebellious creatures; affording the most appalling prospect to the sinner, but the most encouraging example of favour and compassion towards the penitent. Here we shall briefly notice the following particulars.

1. The Father gave the Son no provocation to withdraw from the house or family. God never subjected man to irresistible temptations, nor any fatal decree, or cogent necessity, tending to destroy his accountability or obligation. Man was made *free*, liable to fall, but capable of standing in obedience.

2. The foundation of sin and misery, the pride and self-sufficiency of ignorant, inexperienced, and adventurous youth. The son had abundance and felt happy at his father's house, as he afterwards acknowledged, but this was not enough; his own will

I will arise and go to my father, and I will say to him: Father, I have sinned against heaven and thee, and am no longer worthy to be called thy son, make me as one of thy hired servants. And he arose and went to his father. But when he was yet afar off, his father saw him, and had compassion, and ran, and threw himself upon his neck, and kissed him. And the son said, Father, I have sinned against heaven and thee, and am no longer worthy to be called thy son. But the father said to his servants: Bring hither the best robe and put it on him, and put a ring on his finger, and shoes on his feet: bring also the fatted calf and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found. So they began to be merry.

Now his elder brother was in the field walking home. And as he drew near the house, he heard music and dancing. He therefore called one of the servants, and

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and propensities must be indulged, and in order thereto, the restraint and inspection of his father must be removed.

3. The progress of the sinner, from the day he sets up as his own master, and casts off the administration of Heaven. He leaves his father's house, refuses submission, seeks independency, and hopes to escape observation or remonstrance by absence; but alas! by estranging himself to God, he loses the very seeds of virtue, which had been implanted by the creative power or parental instruction of his God. Every step, in the way to self-government and sensual gratification, is a step in descent to meanness, misery, and Hell. From the honour of a palace, the purity and dignity of the saints, his degeneracy degrades him to the rank and fare of swine.

4. The state of the impenitent sinner, in the pursuit of imaginary pleasure, and practice of vice. He is here described by the wisdom of God, by three most alarming epithets, *Lost, Mad, Dead*. The first and last of these characters are admitted by the father in the account he gives to the elder son.

5. The circumstances of the recovered Prodigal, the returned sinner, are set forth by the opposite terms, placed in contrast: He is *alive, found*, and of a *sound mind*. And what is more than all, he is again in his Father's house, under his guidance, inspection, and care.

asked the reason of this. He answered: Thy brother has returned, and thy father has killed the fatted calf, because he has received him in health. And he was angry and would not go in; therefore his father came out and entreated him. But, he answering, said to his father: These many years I have served thee, without disobeying thy command in any thing; yet thou never gavest me a kid, that I might entertain my friends: but no sooner did this thy son return, who has squandered thy living on prostitutes, than thou killest for him the fatted calf. Son, replied the father, thou art always with me, and all that I have is thine: it was but reasonable that we should rejoice and be merry; because this thy brother was dead and is alive again; he was lost and is found.

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6. The difference of opinion and feeling, experienced by this younger son. When an inexperienced and forward youth, he was full of self-sufficiency, fond of experiment, rash in decision and headstrong in the prosecution of his own schemes. When a degenerate sinner, his judgment was deranged, his appetites impetuous, but his soul groaned in distraction and wretchedness, and his mind lay in fragments of broken thought. But when he came to himself, he saw the awful contrast of his former and present circumstances, resolves, executes, returns, acknowledges his folly, is pardoned, accepted, feels salvation, and rejoices in the company and fellowship of the blessed, preferring one day in the courts of God's house to a thousand in the tents of sin.

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## SECTION EIGHTY-FIRST.

### PARABLE OF THE UNJUST STEWARD.

Then he said to his disciples, A certain man had a steward, who was accused of wasting his estate. Having therefore called him he said: What is this that I hear of thee? Render an account of thy management, for thou shalt be steward no longer. And the steward said within himself: What shall I do? My master takes from me the stewardship. I cannot dig, and am ashamed to

beg. I am resolved what to do, that when I am discarded, there may be some, who will receive me into their houses. Having therefore sent for all his master's debtors, he asked one: How much owest thou to my master? He answered, A hundred baths of oil. Take back thy bill, said the steward, sit down directly, and write one for fifty. Then he asked another: How much owest thou? He answered, A hundred homers of wheat. Take back thy bill, said he, and write one for eighty. The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs, than the children of light. Therefore I say to you: With the deceitful mammon procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions.

Whoso is faithful in little, is faithful also in much: and whoso is unjust in little, is unjust also in much. If therefore ye have not been honest in the deceitful, who will intrust you with the true riches? And if ye have

In this Parable Christ teaches his disciples, the necessity of prudence and fidelity, by the resemblance of their office, to that of a Steward, who manages or superintends the property and family of another. He shows the advantage of prudence, in the Steward's ingenious though unjust provision against contingency, by the use he made of his money, in relieving the burdens of the poor, and recommends them to make the best use of the mammon of unrighteousness or deceitful riches; but he also declares, that the least failure in fidelity, as in the conduct of this man, would prevent their enjoyment of the true riches. There are many who imagine that if they can manage their Lord's concerns to their own advantage without his knowledge, they act a good part: but God is omniscient and knows their abuse of his property. He discerns the heart; and if a Steward be unfaithful in the management of the things of this world, he considers that he would be unfaithful in the management of divine things in a more extensive degree, were he entrusted with a more unlimited charge, such as that of a minister of religion.

Every man should regard himself as a Steward of God, entrusted with all he possesses, riches, mind, genius, strength, education, influence, and opportunities for doing good, that a time is coming when that God from whom he has derived his all, and who now of-

been unfaithful managers for another, who will give you any thing to manage for yourselves?

When the Pharisees, who loved money, heard all these things, they ridiculed him. But he said unto them: As for you, ye seek to pass yourselves among men for righteous, but God knows your hearts; for that which is admired by men, is abhorred of God.

serves all his movements, and intentions, will bring him to account for the use or abuse of them; and reward or punish him accordingly. If any, therefore, shall be found to have dispersed or wasted their Lord's property; however well they may have acted in acquiring favour and approbation among men, God will cast them out of office, exclude them from his family and service; and suffer them to perish with the *massimon of unrighteous*, or unlawful gain, which they may have acquired. O how many imagine they are doing well, if they gain the smiles and approbation of the world, though at the expense of God's honour and a good conscience.

## SECTION EIGHTY-SECOND.

### THE RICH MAN AND LAZARUS.

There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day. There was also a poor man, named Lazarus,\* covered with sores,

\* Both ancient and modern Commentators have contended about the nature of this narrative, whether it should be considered a *parable* or a *history*. Of the first opinion were Theophylact, Justin, Eucherius; of the latter, were Irenaeus, Tertullian, Origen, Clemens of Alexandria, Chrysostom, and Ambrose. Rosenmüller and Grotius are better pleased with the writer *Responsionum ad Orthodoxos*, who says, it is neither a parable nor a history, but rather a *Hypotyposis*, a name given by Rhetoricians to a narrative, in which something real is depicted in colours of probability. If it be a history, it is a narrative of *what has been*; but if a parable, or *Hypotyposis*, it is a description of *what may be*, and therefore may be considered as an *example*. Hammond and others suppose this a parable, because they imagine they find something like it in the

who was laid at his gate; and was desirous to feed on the crumbs, which fell from the rich man's table: yea, even the dogs came and licked his sores. It happened that the poor man died, and was conveyed by angels\* to Abraham's bosom: the rich man also died, and was buried. And in hades,† being in torments, he looked

Gemara Babylonica, a copy of which has been transcribed by Sheringham in the preface to a book called *Joma*: but Le Clerc well observes, "that there is nothing of resemblance between the narrative in the Talmud, and that of the gospel, except a rich and poor man, who are the subject of both; in all other respects, they are very different." On the other hand, Euthymius, one of the Fathers, asserts this narrative to be a real history, and says he had this rich man's name *Niveusis*, from a tradition of the Jews; and that he lived in the time of Christ, and therefore Jesus does not give his name, but only the name of the beggar, Lazarus, which according to the Jerusalem Talmud signifies, *God is my help*. Lazer being there frequently read Eleazar, of which Lazer is a contraction.

\* From the Chaldee paraphrase and other books quoted by Wetstein, we learn that it was a tradition of the Jews, that the souls of the pious, were at death, carried away by angels into Paradise, which is here called by Jesus, the bosom of Abraham. See also Josephus' account of the Maccabees, chap. 13. The three phrases Paradise, Garden of Eden, and Abraham's bosom, were used by the Jews as synonymous, to signify the place of the blessed, Luke 23. 43. The enjoyments of Heaven and the blessed, are frequently represented in the scriptures by a feast. To sit or recline in the bosom of another, signifies to occupy the next place at table, as John reclined in the bosom of his master, John 13. 35.

† Because of the diversity of opinion and frequent disputation, among theologians, concerning the signification of the Greek term *Hades*, and its relationship to the English word, *Hell*, I have thought it expedient to give, in this place, a concise dissertation on this subject, which may tend to settle the controversy among the candid, and give clear and positive instruction to the inquirer. Thus I shall attempt in the four following divisions:

- 1 I will endeavour to ascertain the origin of the controversy.
- 2 Show that *Hades* means the abode of souls, between death and the resurrection.
- 3 That the souls in *Hades* are corporeal beings, capable of pleasure and pain.
- 4 That the doctrine of the New Testament, is substantially the same as that believed, by the ancient Jews, Greeks, and Romans.

up, and saw Abraham afar off, and Lazarus in his bosom. And he cried, saying: Have pity on me, father Abraham,

From a careful investigation of the ancient opinions, there appears nothing essentially different in the views of mankind, relative to the state of men after death, until the time of the Reformation in the sixteenth century, when the controversy between the Protestants and Catholics concerning Purgatory, brought into life, the disputation about the place and nature of Hell torments. Tiri-nus calls the opinion, that the Hebrew *Sheol*, the Greek *Hades*, and the Latin *Infernus*, may mean the grave, the delusive dream of Calvin, Bucer, and Beza, and their followers. The famous Bellarmine de Christo, has asserted the contrary: and maintained, that these words signify Hell, or the place of spirits after death; and his hypothesis, has been ably sustained by Le Clerc and other distinguished Protestants. The common and sacred regard for truth, which a Christian ought ever to preserve, will prevent him from bartering truth, for the sake of power, or the honour of a party.

Could a mortal man look down, without enlisting the passions, as angels do, on the reasoning of mankind, on many subjects, especially that under consideration, how would he be astonished to see the whole testimony of antiquity, and the scriptures, utterly rejected under the pretence of religious reform. Perhaps, no two passages of scripture, have been more triumphantly quoted to prove that *Sheol* and *Hades* mean grave, than Gen. 37. 35, and Acts 2. 29. Is it supposable say Bucer and Beza, that the good old Patriarch could have any idea of going to *Hell*, or finding his beloved son there. But on the other hand, is it not absurd to render the word *Sheol*, grave, as our translators have done, for could Jacob expect to meet Benjamin in the tomb, when he believed him to be devoured by a wild beast? Let any man speak the language of Jews, Greeks, or Romans, on this subject, and Jacob will be made to speak the words not of Sectarian fanaticism, but of truth and sobriety. He believed in the doctrine of an invisible world, into which all passed at death; and there in the regions of *Sheol*, *Hades* or *Infernus*, he would meet his dearly beloved son, Benjamin, whom he believed to be still alive, though his body might be eaten and digested by a wild beast.

In the next passage of scripture, Acts 2. 27, 31. The Calvinistic hypothesis is still more unfortunate; for nothing can be plainer than the distinction, which Peter makes between the body of Christ, which was not suffered to see corruption in the grave, and the soul of Christ, which was not left in *Hades*, whether, he went to preach to the spirits in prison. 1 Peter 3. 18—20.

2 That *Hades* was considered by the ancients, a subterraneous place for the abode of souls, after death, no learned man free from

and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

party prejudice. will deny. The proposition of Bellarmine, that it always means Hell and never the grave, is capable of the clearest proof by the authority of the best writers.

1 Hades cannot mean the grave or a pit, on the surface of the earth. They who plead that *Sheol*, *Hades*, or *Infernus*, means the grave, do consequently admit, that these words are the names of a place, for without location there can be no grave or sepulchre; and when the locality is admitted; their hypothesis is refuted, by all antiquity; for Jews, Greeks, and Romans, unite in describing this place, at as great a distance beneath the earth, as Heaven is above it. Thus Hesiod, Homer, and Virgil.

Τάρταρος ἐνθάδ' αἰθέρ' ὅρασι οὐρανὸς ἰστέ' ἀπὸ γαίης. Iliad. 8. v. 13.

Τάρταρος ἐνθάδ' ὕπερ γῆς ὥρασι οὐρανὸς ἰστέ' ἀπὸ γαίης. Theog. 720.

— tum Tartarus ipse

Bis patet in preceps tantum, tenditque sub umbras

Quantus ad aethereum coeli suspectus Olympos. Aen. 6. 577.

The same language occurs in the scriptures. *Higher than Heaven—deeper than Hell*, Hades or Sheol, Job 11. 9. Here Campbell triumphantly exclaims: What man in his senses, could have said: Ye can no more comprehend the Deity, than ye can discover the height of the firmament, or measure the depth of a grave! The Psalmist also speaks in the same style: If I ascend up to Heaven, thou art there; if I go down into Hell, Sheol, Hades, lo! thou art there, Ps. 139. 8. Thus also God by the prophet Amos, 9. 2; Though they dig into Hell, Sheol, Hades,—Though they climb up to Heaven.

2 Hades cannot mean the grave, because it is one place, and graves are scattered every where, over the earth. It was a commonly received opinion among the Greeks, that all men, at death, went to one place or abode: τάρταρος ὅπου, συνίεντες ὡς αἶψα δέξιται, one Hades contains all the dead together. In the same manner, the Latins say of the dead, *Domus omnium una*. Josephus says, "Hades is a subterraneous region, where the light never shines, appointed as a place of custody, in which the souls both of the righteous and unrighteous are detained." This place is clearly distinguished from death and the grave, both by the scriptures and heathen writers. O death where is thy sting? O Hades where is thy victory? 1 Cor. 15. 55;—Death and Hades delivered up the dead, and death and Hades were cast into the lake of fire, Rev. 20. 13, 14. Hades is distinguished from the grave, in this parable,



Abraham answered: Son, remember that thou, in thy life-time, receivedst good things; and Lazarus received

which relates that the rich man was buried, and afterwards lift up his eyes in Hades. Now that this Hades was not the grave, is evident. Angels carried Lazarus away to the bosom of Abraham, in Paradise; but the rich man had also passed over a like space from his sepulchre; for he is now so situated as to hold a conversation with Abraham. The like difference was made between death, the grave and Hades or Sheol, by the Patriarch Jacob, and the poet Homer. Jacob expected to meet his son in Sheol, though he believed his body to have been eaten by a wild beast, Gen. 39. 35. So Homer in the third and fourth lines of his Iliad, says: The souls of the heroes slain in battle went to Hades, though their bodies were a prey for birds

Πάλλας δ' ἰφθιμου ψυχὰς Ἀΐδι προΐαψεν.

3. Again, let it be observed, that *keber*, the Hebrew word for *grave* or *sepulchre*, is never rendered in the ancient translation *αἶς*, but *ταφος*, *μνημα*, or some equivalent term. *Sheol*, on the contrary, is never rendered *ταφος* or *μνημα*, but always *αἶς*; nor is it ever construed with *θάπτω*, or any verb which signifies to bury, a thing almost inevitable in words so frequently occurring, if it had ever properly signified a grave. This itself might suffice to show that the ideas which the Jews had of these, were never confounded. I observe further, that *αἶς*, as well as the corresponding Hebrew word, is always singular in meaning, as well as in form. The word for grave is often plural. The former never admits the possessive pronouns, being the receptacle of all the dead, and therefore incapable of an appropriation to individuals, the latter often. Where the disposal of the body or corpse is spoken of, *ταφος*, or some equivalent term is the name of its repository. When mention is made of the spirit after death, its abode is *αἶς*. When notice is taken of one making or visiting the grave of any person, touching it, mourning at it, or erecting a pillar or monument upon it, and the like, it is always *keber* that is employed. Add to this that, in *hades*, all the dead are represented as being present, without exception. The case is quite different with the graves or sepulchres. Thus, Isaiah represents, very beautifully and poetically, a great and sudden desolation that would be brought upon the earth, saying, Isa. v. 14, *Hades*, or as in the common version, *Hell hath enlarged herself, and opened her mouth without measure*. *Hades* alone is conceived to contain them all, though the graves, in which their bodies were deposited, might be innumerable. Again, in the song of triumph, on the fall of the king of Babylon, Isa. xiv. 9. The original word being the same as in the preceding passage, *Hell from beneath*

evil things; but here he is comforted, and thou art in torments. Besides, there lies a huge gulph betwixt us

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*is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth : it hath raised from their thrones all the kings of the nations.* Thus, in *hades*, all the monarchs and nobles, not of one family or race, but of the whole earth, are assembled: Yet their sepulchres are as distant from one another as the nations they governed. Those mighty dead are raised, not from their couches, which would have been the natural expression, had the Prophet's idea been a sepulchral vault, how magnificent soever, but *from their thrones*, as suited the notion of all antiquity, concerning not the bodies, but the shades or ghosts of the departed, to which was always assigned something similar in rank and occupation to what they had possessed upon the earth. Nay, as is well observed by Castalio, *Defensio adv. Beza* in. those are represented as in *hades*, whose carcasses were denied the honours of sepulture.

By the ancients in general *Hades* was divided into two principal departments, called *Elysium* and *Tartarus*, by the Greeks, but *Paradise* and *Gehenna*, by the Jews. All ghosts according to the Greeks passed to *Hades* by *Charon's* boat, but were allotted to the different departments according to their conduct. So also *Josephus* says, the souls all go through one gate into one region; the just are guided to the right of *Hades*, where there is a luminous region, called *Abraham's Bosom*; but the unjust are dragged to the left by angels, appointed for their punishment. *Hades* differs from *Gehenna*, as a whole from a part; as the present and the future. *Hades* is now, *Gehenna* shall be after the general judgment. *Hades* is the common receptacle of all souls, *Gehenna* of all the wicked only. Souls in *Hades* may be released, as thousands were when Christ ascended, but all that are cast into *Gehenna* shall perish eternally.

The Rabbins say: *Paradise* and *Gehenna* are so situated, that the inhabitants of each department see those of the other. See *Gill* and *Rosenmuller* in *Loco*. But alas! for the inhabitants of *Gehenna* or *Tartarus*, the view can only create new pangs of remorse and despair. Peter and Jude inform us that God has bound these in chains, and they are reserved in imprisonment, for the judgment of the great day, 2 Peter 2. 4; Jude 6. At which time says *Judith*, the Lord will put fire and worms into their flesh, and they shall feel them and weep forever, chap. 16. 17. This same doctrine is here confirmed by our Lord, who, alluding to the whirlpools, caverns, or rivers, which the ancients imagined to be in *Hades*, teaches us, that the sentence of the judgment day, shall like an impassable gulph preserve the separation, and like the laws of the *Modes* and *Persians*, or rather the immutable decree of the Almighty, shall not

and you, so that they who would pass hence to you, cannot, neither can they pass to us, who would come

be changed, nor the prisoners released. See what has been said on Gehenna, Sect. 33. pp. 148—150.

Having proved that Hades, Sheol or Infernus is a place, not the grave, nor death, nor a state as some visionaries talk; or who can form any idea of a state without place and circumstance? I would next observe that Hades is figuratively used for the government or king thereof, as we find that Heaven is put for God, in the parable of the Prodigal and other passages of scripture. Indeed Le Clerc on Hammond, Matt. 11. 23, would derive the word from the Hebrew *aid*, which he thinks the Phenicians and Arabs afterwards pronounced Hayid and considered the name of a deity. Even school boys, says he, know that Hades and Pluto are names of a supposed Deity who presides over Hell. And hence the place of souls after death was called *Aidē dēmos*. This is the name used by Homer when he divides the government of the universe between Jupiter, Neptune, and Pluto. *Iliad*. O. 188.

*Ζεύς καὶ εὖν τεύτατος ὁ Αἴης διεσέωσεν Ἀνθρώπων.*

According to this explication, the rich man and Lazarus were both in *hades*, though in very different situations, the latter in the mansions of the happy, and the former in those of the wretched. Let us see how the circumstances mentioned, and the expressions used, in the parable, will suit this hypothesis. First, though they are said to be at a great distance from each other, they are still within sight and hearing. This would have been too gross a violation of probability, if the one were considered as inhabiting the highest heavens, and the other as placed in the infernal regions. Again, the expressions used, are such as entirely suit this explanation, and no other; for, first, the distance from each other is mentioned, but no hint that the one was higher in situation than the other; secondly, the terms, whereby motion from the one to the other is expressed, are such as are never employed in expressing motion to or from heaven, but, always, when the places are on a level, or nearly so. Thus, Lazarus, when dead, is said, Luke xvi. 23. *ἀνέχθηται*, to be carried away, not *ἀνέχεται*, to be carried up, by angels into Abraham's bosom: whereas, it is the latter of these, or one similarly compounded, that is always used, where an assumption into heaven is intended. Thus, the same writer, in speaking of our Lord's ascension, says, xiv. 51. *ἀνέβητο εἰς τὸν οὐρανόν*, and Mark xvi. 19. in relation to the event, says, *ἀνέβη εἰς τὸν οὐρανόν*, he was taken up into heaven. These words are also used, whenever one is said to be conveyed from a lower to a higher situation. But what is still more decisive in this way; where mention is made of passing from Abraham to the rich man, and inversely, the verbs

thence. Then he replied: I entreat thee therefore, father, to send him to my father's house; for I have five

employed are, *παραβαίνω* and *διατίττω*, words which always denote motion on the same ground or level; as, passing a river or lake, passing through the Red Sea, or passing from Asia to Macedonia. But, when heaven is spoken of as the termination to which, or from which, the passage is made, the word is, invariably, either in the first case, *αναβαίνω*, and in the second, *καταβαίνω*, or some word similarly formed, and of the same import. Thus, both the circumstances of the story, and the expressions employed in it, confirm the explanation I have given. For, if the sacred penmen wrote to be understood, they must have employed their words and phrases in conformity to the current usage of those for whom they wrote.

3. My third proposition was to show that the souls in *hades* are corporeal beings. On this I will not delay, as I have extensively discussed the subject of the soul's materiality in an essay on Psychology, published at Utica, 1826. To suppose the soul of man a mere spiritual existence, is to reduce man by analysis to a lump of earth, and a ghost of fancy. Some Philosophers have laboured to make men mad, not wise. One sect would reduce all to pure spiritualism, and leave nothing to the world but a few floating ideas, without a brain to originate or retain them. Another sect would chase those airy messengers out of company, and fellowship nothing but ponderous air, earth, and metals. May God deliver the world of mankind from gross Materialists and aerial Spiritualists; for both are alike dangerous to the welfare of religion, and the happiness of society. God has often brought to naught the wisdom of this world, and perhaps in no instance more completely than in this, that the Scriptures preserve a *direct medium* between these extremes, and perpetuate the language of the ancient traditions, in despite of all the boasted discoveries of science.

The ancient poets and philosophers, indeed the uniform voice of antiquity, pronounced the soul of man after death a corporeal existence, possessed of the *passions, character, substance, shape, and lineaments* of the man when on earth, with this difference, that in *Hades* the ghosts are *aerial, light, and intangible*. Hence Virgil calls them *Tenues sine corpore vitas*. Such was the theory of the Platonists and Pythagoreans, adopted by the Christian Fathers; for though there have been some disposed to accuse Origen and others, of incorporating the notions of the philosophers with the Christian religion, yet, in this particular, they have not been condemned. Similar are the opinions of Epiphanius, who wrote against Heresies, and particularly against those of Origen. There are four charac-

brothers, that he may admonish them, lest they also

istics of the bodies of the saints in Heaven, taught by Epiphanius, in Heres. Orig. and Damascen. de Fide Cathol. L. 4. C. 28, *impassibility, transparency, agility, subtilty*. And that the *appearance, lineaments, and passions* of the body are retained in Hades, is positively asserted by Ireneus and Tertullian. See Whithy on Luke 16. 19, and 1 Cor. 15. 43—55. The opinion of the ancient Jews on this subject, comes down to us by unerring testimony; for the history of Samuel and the Witch of Endor, is decisive; and is an everlasting refutation of that dogma, which supposes the Jews to have learned the doctrine of ghosts and angels during their captivity. In this discourse concerning the rich man and Lazarus, the doctrine of the animal soul, according to the enlightened traditions and philosophy of the ancients, is recognized and admitted by Christ. Lazarus is happy, the rich man is tormented. They *see*, they *feel*, they *converse*, they *know* and *are known*, as when on earth. Hence the *materiality, lineaments, passions and faculties* of the body are retained after death, though the body were burned to ashes on the funeral pile. Such is therefore the doctrine of the whole world and of Christ, concerning the souls in a separate state. From this view of the souls in Hades, we can easily perceive the possibility and rationality of the Pharisaic doctrine, that the wicked shall be punished, but never obtain a resurrection. The doctrine of Materialists, who say that there is no existence between death and the resurrection, is equally repugnant to all philosophy, antiquity, and revelation. When Paul describes the resurrection, 1 Cor. 15, the most cursory attention will perceive, that he speaks only of the dead in Christ, or believers in the Lord Jesus. But though he discusses the question of the Grecian philosophers, *τὸν σωματὶ ἔχοντα*; he makes no alteration, in their doctrine of the soul, but seems to confirm it, by distinguishing the clothing, or body of the intermediate state, from that of the righteous, after the resurrection. See 2 Cor 5. 1—6; and 12. 2, 3, 4. In these places of scripture, he speaks of a clothing and house, from heaven, immediately after death: and that he believed the doctrine of the soul's corporiety, is manifest from his saying, he heard things unlawful to be uttered, when he knew not whether he was in the body or out of the body: plainly declaring his belief in the corporeal qualities of the soul; for how could a being without organs, *see, feel, or hear*? Indeed the language of Christ to his disciples, shows that he distinguishes a soul from the body chiefly by the touch. Luke 24. 39. Accordingly, the rich man says he was tormented in a flame, and sought for water to cool his tongue. Of this sensation we may learn some idea from what we are told

come into this place of torment. Abraham answered:

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by one who has lost a limb, who feels, or believes he sometimes feels, pain in the part that has been for some time separated from him. But let us hear Augustine. "Why should it not be credible, that elementary fire can operate on the soul after death, when separated from the body, since the *mind* of man does actually experience the pain of fire? for after all, it is not the body, strictly speaking, which suffers heat, or cold, or pain; but the soul united to that body: and why might not the souls of the damned be united to the matter of the fire that burns them, as our souls are, during life, united to our bodies?"

4 The fourth proposition is to show, that the doctrine of the New Testament concerning Hades, is substantially the same, as that of the ancient Jews, Greeks, and Romans, in the three following particulars: 1 The place of the souls. 2 Their nature and character. 3 The nature and duration of their punishments.

1. What late inquiries concerning the central vacuity of the earth, has rendered very probable, the ancients as far as they were acquainted with its spherical form, seem to have generally believed, and therefore they generally placed Hell in the centre of the earth; and all speak of it as beneath the earth, or beyond the ocean, which expressions are capable of being harmonised. Of this however enough has been said, in the second part of this dissertation. Let it suffice to observe that the ancients generally believed, that they would all meet in one place after death. Hence the Jewish and scriptural phrase concerning a man at death: *He was gathered to his fathers*: by which they did not mean that he was put in the same tomb; for this was not true of Abraham, Aaron and Moses, who died in foreign lands, but they were gathered to the souls of their fathers in Hades. To the same effect is that memorable passage of Cicero, wherein he exclaims; O happy day! referring to the time when he should go to the company of those distinguished Philosophers and virtuous men, whose company or wisdom he admired.

2 The nature and character of the soul. Here we would briefly observe, that the ancients generally believed, that the soul separate from the body, retains the resemblance and image of the body which it had animated. When the soul of Patroclus appeared to Achilles, it had the resemblance of the former hero: having his eyes, his voice, and his stature, nay even his garments, Homer *Iliad*. 23. The same may be said of Samuel to Saul, 1 Sam. 28. 13—15; of Jeremiah to Judas Maccabeus, 2 Macc. 15. 14. And when Christ appeared walking on the water, the apostles cried through fear, supposing him to be an apparition, Matt. 14. 26. In the faith of these corporeal forms, Moses commanded Israel, not to consult the dead, Deut. 28. 11. The ancient book of Enoch ascribes corporeal

**They have Moses and the Prophets, let them hear them.**

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qualities to both angels and souls of men; and the Fathers both of the Greek and Latin Churches explained Gen. 6. 2, 4, as a historical account of carnal conversation between angels and women, and consequently they ascribed to them bodily passions. The Jewish Rabbins attribute to souls after their separation from the body, another subtle body, making this difference between the souls of the ungodly and the righteous, that the substance of the latter is transparent, or luminous and imperishable. But Kimchi and Maimonides both teach the annihilation and consequently the perishability of the wicked. Now such were the opinions of Christ's disciples, and the language of their master is in nothing opposed, Luke 24. 38, 39; John 20. 25—27. That Christ believed the perishability of the soul, is deducible from Luke 12. 5, and all places where he makes eternal life dependent on faith.

8. Lastly, we shall notice the nature and duration of the punishments in Hades. Were the writings of some men to obtain credit, we would be induced to believe, that Hell was nothing more than the fiction of poets; and that the Jews learned their notions of it from the Greeks or Assyrians; but a little attention to the scriptures will dispel the doubt, and establish the doctrine in the minds of all that admit the authority of revelation.

The earliest trace of Hell or Hades, as a place of punishment, is in the account of the fallen angels or giants, who kept not their rank, but descended to unholy intercourse with the daughters of men, Gen. 6. 2, 4. Of these Peter and Jude assert, that God spared them not, but cast them down to Tartarus, to be there reserved to the judgment of the great day, 2 Peter 2. 4, Jude 6. Of their lapse and condemnation, the book of Enoch speaks freely, and gives a history of the fallen angels and their posterity, the giants who occasioned the flood, but as some make objections to its authenticity, though it was acknowledged by Tertullian as a genuine book, we can easily refer to a great variety of testimony. Job, one of the most ancient books in the world, whether written by Job himself or Moses, describes the giants and their companions, groaning under the waters, and Hell, Hades, and destruction, without a covering before God, Job. 26. 5, 6. He elsewhere says: As drought and heat consume the snow waters, so does Hell those who have sinned. Job. 21. 19, 20. Solomon says: The path of fools is the way that leads to Hell, the abode of the giants; and the man that wanders out of the way of understanding, shall remain in the assembly of the giants, Prov. 9. 18, and 21. 16. The Psalmist asks: Shall the giants rise to praise thee? Ps. 87. So Virgil notices the overthrow of the giants, sixth *Æneid*. Homer in his *Iliad*, book 8th, and Hesiod, *Theog.*

Nay, said he, father Abraham, but if one went to them

Hic genus antiquum terrae, Titani pubes  
Fulmine dejecti, fundo volvuntur in imo.

Moses speaks of a fire kindled in God's anger, burning to the lowest Hell; that is to Tartarus. Deut. 32. 22. And the belief of this awful end of the wicked, induced Balaam to exclaim: *Let me die the death of the righteous, and let my last end be like his.* Num. 23. 10. Plato was so far from imagining that the punishments of Hell were fictitious or vain fears, that in his republic, he shows, that no society can be preserved in safety, unless restrained by the fear of punishment in the world to come; and in Georg. p. 522, he says: *The last and greatest of all evils is, that the soul should go to Hell, Hades, burdened with many crimes.* πολλὰν ἀδικημάτων γέμιστα τῇ ψυχῇ ἢς ἀδὲ ἀφικέσθαι, πάντων ἐσχάτος κακὸς ἴσθι.

Concerning the nature of punishment in Hell, the general sentiment of all antiquity was, that it is corporeal; and all that has been alleged against real and corporeal punishment, has never amounted to any thing more than mere conjecture. But alas, for the man that can be content to oppose a mere opinion to the general testimony of antiquity, and the holy scriptures. Jesus represents the punishment of the wicked, by *fire, cold, darkness, despair, and remorse.* These ideas he conveys by the phrases *everlasting fire, outer darkness, a worm that dies not, gnashing of the teeth,* Mark 9. 43. 44: Matt. 22. 13. The doctrine of Plato, and the institutes of Minn, agree in the opinion that the punishment of the wicked shall consist of the extremes of *heat and cold*; and the Jewish rabbins say, the torments of Hell, are *cold, heat, and despair.*

Of the degrees and duration of punishment in Hades, there has subsisted considerable uniformity of opinion. The Jews believed in *seven degrees* of punishment in Hell. The Mahometans speak of seven gates leading to different departments. Jesus says some shall be beaten with few stripes, others with many. The whole heathen world believed and taught a great diversity of degrees, both in the punishment of the wicked, and the happiness of the just. The heathen world, and also the Jews, divided Hades or Hell into three departments, adapted to the different classes of inhabitants. The *Elysium* or *Paradise* was a miniature, or outer court of the true Heaven. The Tartarus was the prison house of those, that were condemned to eternal perdition, whilst the vestibule, or regions of Hades, lying near the gate, seemed destined for those who were neither so good as to be admitted to Elysium, nor so wicked as to be abandoned to Tartarus. This distribution of Hades is noted in these lines of Virgil:



from the dead, they would reform. Abraham replied:

Hic locus est, partes ubi se via findit in ambas;  
 Dextera, quae Ditis magni, sub moenia tendit;  
 Hac iter Elysium nobis: at heva malorum  
 Exercet poenas, et ad impia Tartara mittit.

1 Of these three departments, let us notice first, the case of the souls in the vestibule, or Purgatory. All men, whose prejudice or erroneous education has not deprived of the liberty of free inquiry, will easily perceive, that the philosophical and religious world, has unanimously admitted temporary pains, or limited and emendatory punishments, for those who have not been so wilfully wicked, *deliberately perverse*, as to become fit subjects for the destruction, or vindictive torments of Tartarus, or Gehenna. Manasseh Ben Israel, de Resurrect. L. 2. c. 1, expresses the sense of the Jews on this subject, that none will be eternally abandoned but Atheists and Infidels, or those who deny the being of a God, the divine obligation of the law, and the doctrine of the resurrection. But those who had not died infidels, or guilty of some sins, which the Rabbins defined to be unpardonable, would be released, and some would not be confined more than one year. Of this doctrine Jesus, Paul, and Peter take notice, Matt. 5. 26; 12. 32; Luke 12. 48; 1 Cor. 3. 13; 1 Peter 5. 19. Christ plainly refers to the Jewish opinion of Purgatory, when he speaks of paying the last farthing; of being beaten with few stripes; of some sins that would not be forgiven in the next world. In all these expressions there could be neither meaning nor propriety, without the supposition of some sins being forgiven after death, and the punishments of some men being temporary. All this is confirmed by the apostle's declaration, that some men shall be saved, yet so as by fire, and the assurance that Peter has given, that Christ, after his crucifixion, went to preach to the spirits in prison, or Purgatory. This doctrine is corroborated by what the thief says to Christ, Lord remember me when thou comest into thy kingdom, Luke 23. 42. The poor thief believed he must go to Hades, and remain in the department of Purgatory, till Christ might please to release him. Still farther John heard those under the earth, which must have been the souls in Purgatory, join with those in earth and Heaven, in the song of praise, Rev. 5. 13. But those in the Hell of the damned, could have no interest in the song of the redeemed. In the faith of this doctrine, Judas Maccabeus collected ten thousand drachmas of silver, and sent to Jerusalem, to be offered in expiation for the sins of the dead slain in battle, and the writer says, it was a pious and good thought, to pray for the dead, but they might be forgiven their sins, 2 Macc. 12. 45, 46. In this faith also of profiting the souls in Purgatory, Paul alludes to the

If they hear not Moses and the Prophets; neither will

practice of baptizing for the dead, 1 Cor. 15. 29. The doctrine of Plato and Pythagoras is well described by Virgil. Aen. 6. 740.

Supplicia expendant, aliis, sub gurgite vasto  
Infectum eluunt lacus, aut exurit igni.

Some plunged in waters, others purged in fires,  
Till all the dregs are drained, and all the rust expires,  
The few, thus cleansed, to blessed abodes repair,  
And breathe in ample fields, the soft Elysian air.

The second department, which we shall now notice, was *Elysium* or *Paradise*, both of which words conveyed the idea of immortality. The first being derived from a negative and *λυω* to dissolve; and therefore *Elysium* signified *immortal* or *indissoluble*. A similar idea was attached to the Persian word *Pardes*, which signifies a garden, and reminded the Jews of the tree of life and the happiness of primeval innocence. All souls admitted to *Elysium*, live forever. Thus Jesus promises that those who keep his commandments, and are victorious in the Christian warfare, shall have a right to the tree of life, in the Paradise of God, Rev. 2. 7, and 22. 14. In this department of Hades all the souls of the just and faithful, were, till after the ascension of Christ: for here, in Christ's discourse, we find that Abraham had not been released, and to this place Lazarus and all the pious, dying in faith, went after death. Hence Peter tells the Jews at the time of Christ's ascension, that David had not yet ascended. This was agreeable to their belief, and is confirmed by what Christ says to the thief on the cross, "To day shalt thou be with me in Paradise," by which he did not mean Heaven, but the department of Hades, called by the Greeks *Elysium*, and by the Jews *Paradise*, for three days after, he says to Mary, touch me not, for I have not yet ascended, John 20. 17. But after he ascended, and received and prepared the kingdom, he delivered the captives; and by virtue of his atonement, or as the Prophet has it, by the blood of the Covenant, he brought forth the prisoners out of the pit, wherein is no water, Zach. 9. 11. Since which time those who die in faith and preparation for Heaven, need not to go to Hades, but like Paul ascend and be present with the Lord, as soon as they are absent from the body.

The last thing to be noticed, is *Tartarus* so called from *ταρασσειν* to terrify or torment. This was the lowest and most dreadful department of Hades, and may be called the prison house of Pluto. Indeed Hades or Pluto is often in the scriptures represented as a king of Terrors having his *βασιλεια* or kingdom, Wisd. 1. 14; his house, Gen. 37. 35; his Palace or city gates, Is. 38. 10, Matt. 16. 18; his door-keepers, Job. 28. 17; and his sting or dart, 1 Cor. 15.

they be persuaded,\* though one should rise from the dead.

65. The souls condemned to Tartarus can never be released; the impassable gulph proves an eternal barrier, and intercepts to all eternity, intercourse between Tartarus and Elysium. Hence Virgil describes it as surrounded with a triple wall, having adamantine gates, without which, rolls the Tartarean river of flaming fire. Thus shut in, he says no power of men or Gods can by any means release the ghosts.

Moenia lata videt, triplici circumdata muro;  
Quae rapidus flammis ambit torrentibus amnis  
Tartareus Phlegethon torquetque sonantia saxa.  
Porta adversa ingens, solidoque adamante columnae  
Vis ut nulla virum, non ipsi exscendere ferro  
Coelicolae valeant.

This single quotation is sufficient to show that Plato did not believe in the final purification of all men: and if any thing he wanted to complete the evidence, the following passage from his *Georg.* p. 357 will suffice. Speaking of the wicked he says: *διὰ τὰς αὐτὰς ἀδικίας ἀναστὰς ὧνται*, when by their crimes they have become incurable, they are abandoned as examples. It has never been proved that Origen believed the final salvation of wicked men and devils, and there is reason to believe, his enemies reproached him falsely, his doctrine being that of Plato. Josephus *Antiq. L. 18. c. 2.* says of the Pharisees, that they assigned to the wicked *αἰῶνος αἰῶνος* an eternal prison in which they would be tormented with *αἰῶνος τιμωρίαν* eternal punishment. See *Wars L. 2. c. 12.* Philo says the wicked will undergo an endless death. The Targum of Onkeles, that of Jerusalem and also that of Ben Uziel, on *Deut. 38. 6.* say: Let not Reuben die the second death which the wicked die in the age to come. Kimchi on *Isaiah 22. 14.* says: This sin shall not be forgiven till the second death, when the soul dies in the world to come. From all which testimonies and the general consent of the world, the wicked will be either eternally tormented in Tartarus or Gehenna, or annihilated in its flames after adequate suffering. See Section Thirty-third, p. 148.

\* This answer of Abraham contains two remarkable propositions. 1. That the Sacred Writings contain such proofs of a divine origin, that though all the dead were to arise, to convince an unbeliever of the truths therein declared; the conviction could not be greater, nor the proof more evident, of the truth of these Sacred Records, than that which themselves and their history afford. 2. That to escape eternal perdition, and to attain eternal glory, a man must receive the testimonies of God, and walk according to their dictates. And these two things show the sufficiency and per-

## SECTION EIGHTY-THIRD.

## CHRIST REJECTED BY THE SAMARITANS.

Now as Jesus was going to Jerusalem, he passed by the confines\* of Samaria and Galilee. And he sent messengers before him, who went into a village of the Samaritans, to prepare for his reception. But they would not receive† him, because he was going towards Jerusalem. Now when James and John, his disciples, saw this, they said: Master, wilt thou permit us, like Elijah, to call down fire from heaven to consume them? But he, turning, rebuked them. \* \* \* And they went to another village.

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*section of the Sacred Writings.* What influence could the personal appearance of a sinner have on an unbelieving and corrupted heart? None, except to terrify it for the moment—and afterward to leave it ten thousand reasons for *uncertainty* and *doubt*. Christ caused this to be exemplified in the most literal manner, by raising Lazarus from the dead. And did this convince the unbelieving Jews? No. They were so much the more enraged; and from that moment conspired the death both of Lazarus and of Christ? Faith is satisfied with such proofs as God is pleased to afford: Infidelity is never satisfied.

\* Jesus did not return to Galilee after the feast of Tabernacles, but being to the north of Judea, probably as far as Aenon, he returning to Jerusalem, passed near the boundaries of Galilee and Samaria. Rosenmüller observes that διερχομαι and παρέρχομαι followed by the preposition δια, do not signify passing through a place, but to pass by it. Hence the words, δια μέρους, should not be translated *through* the midst, but by the confines of Samaria and Galilee. That is, he had proceeded northward nearly as far as Galilee but had not entered the tetrarchy of Herod.

† The Jews held the Samaritans in utter abhorrence, and the Samaritans, in turn, would not even afford entertainment to Jesus or persons going towards Jerusalem. What a miserable picture of national and religious prejudice!

\*\*\* The words, *and said to them: Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives but to save them*, are rejected from the text, being without authority. See Griesbach.

## SECTION EIGHTY-FOURTH.

## CURE OF TEN LEPERS.

As Jesus was about to enter\* a certain village, ten lepers met him, who, standing at a distance, cried with a loud voice, saying: Jesus, Master, take pity on us. And, looking on them, he said: Go, show yourselves to the priests. And it happened that as they were going, they were cleansed. And one of them perceiving that he was healed, returned, glorifying God with a loud voice: and falling at the feet of Jesus gave him thanks. Now this man was a Samaritan. Jesus said: Were not the ten cleansed? Where then are the other nine? Have none returned to glorify God, except this alien? Then he said to the man: Arise, go thy way, thy faith has cured thee.

\*It appears, that our Lord had now proceeded some distance on his way to Jerusalem, to keep the feast of Dedication; and was in Judea proper. Hence the Samaritan is called a stranger: But the term *alien*, may have been given to him in the style of the Jews, who, from the time of the captivity, considered the Samaritans, as Cuthites, and aliens to the covenant of Israel. He met these lepers as he was about to enter the village, because those affected with this loathsome disease were not permitted to enter the city or come near any person, lest by touch, the contagion might be communicated. See Lev. 13. 46. 47; 14. 37; 2 Kings 5. 27; 13. 5. Therefore they stood at a distance, and cried to Jesus for help. Their distress was equal; their prayer unanimous; their deliverance simultaneous and miraculous; but their gratitude disproportionate to their profession and privilege.

By the order given to this Samaritan, as well as to the Jews, to go and shew himself to the priest, meaning no doubt at the temple of Jerusalem, Jesus might designedly intimate to this Samaritan, that the proper seat of worship was at Jerusalem, and not mount Gerizim. But Jesus being free from all the low prejudices of his countrymen, takes every opportunity to lessen the force of them in others; therefore he chose in one of his parables to represent the perfection of humanity in the character of a Samaritan; and here he commends this Samaritan's faith.

## SECTION EIGHTY-FIFTH.

### COMING OF MESSIAH'S REIGN.

Being asked by the Pharisees, when the reign of God would come,\* he answered: The reign of God comes not with scrupulous observation. Nor should ye say Lo! here; or Lo! there; for behold the reign of God is among you.

Then he said to his disciples: A time will come when ye will desire to see one of the days of the Son of man, but shall not see it. And if any say to you: Lo; here is Christ; or, Lo! he is there; go not in search of him. For as the lightning flashes from one part of the sky to the other, arising in the east and shining to the west, so shall the Son of man be in his day. But he must first suffer much and be rejected by this generation. And as it happened in the days of Noah, so shall it be in the days of the Son of man. For as in the days that pre-

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\* We have here a discourse of Christ concerning his kingdom. The Pharisees ask: When shall the kingdom of God come? Jesus answers: The reign of God, the kingdom of the Messiah comes not with scrupulous observation. It is not of this world. It shall not appear with outward parade, like a great earthly Monarchy, as you expect. Nor shall its approach be observed by those who are scrupulously, critically, or contentiously watching for it. The reign of God is in the heart and affections of men. The divine influence on the soul, is not observed by those, who must have critical, and problematical demonstration, for every dogma they receive; but will be experienced by all that wait before God, with honest and ardent minds to obtain his salvation.

As far as the kingdom of the Messiah is external, or has an outward appearance, it came distinctly. 1. In the promulgation of the Gospel by Christ and his apostles; and, 2. It was established, by the total overthrow of the Jewish polity, and the subsequent fall of Gentile idolatry. In its introduction, that which might have been the glory of Israel, had they meekly received Christ, became their ruin; and like the cities which the Lord overthrew, in the days of Lot, Jerusalem became the spoil of Rome, and the Jewish people, like a dead carcase, became a prey to be devoured by the Romans, who came on them with the rapacity of Eagles.

ceded the flood, they ate, they drank, they married, and were given in marriage, till the day Noah entered the ark, when the deluge came on them unawares, and sweeping them away, destroyed them all. In like manner also, as in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded, but the day Lot left Sodom, fire and brimstone, being rained down from Heaven, destroyed them all: even so shall it happen in the day, when the Son of man shall be revealed.\* In that day, let not him that is on the

\*In the ancient times of the world, when all mankind began to apostatize from the faith of their fathers, it pleased the true God to select the illustrious ancestor of the now scattered sons of Israel, to maintain and perpetuate the true religion. Thus for a long series of ages, the God of Nature demonstrated to the whole world that He was the God of the Church also, by the most stupendous miracles in favour of the chosen family of Abraham. For them the sea was divided, the fates of rivers were stopped, and the waters rose up in heros. Fountains broke forth in the desert; decay approached not their garments, nor fatigue their limbs. The god of the idolaters stood still in the temple of Heaven, and the moon paused in her course at the voice of a mortal. For them the fire descended from heaven. God himself reigned over them, enthroned in a pillar of fire at night, and a cloud by day. He was their king—He was their deliverer. Whatever were their wanderings or deviations from his institutions; continued miracles, and the spirit of prophecy, demonstrated the perpetual superintendence of a presiding Providence. The records, handed down from their fathers, have been faithfully preserved; and we are there assured that the same power which ordained these wonders for the family of Abraham in the olden times, will never leave them, nor forsake them: "Can a woman forget her sucking child? yea, She may forget, yet will not I forget thee."

Is God unchangeable? Is he a man that He should lie, or the son of man that he should repent? To what condition are his people reduced? Nearly two thousand years have elapsed since their holy city was burned with fire, and their nation scattered among their insulting Gentile brethren. To the intolerable sufferings of the sons of Israel during this long period, it is not necessary to make further allusion. They are stamped on every page of history. The Jews are still dispersed over every part of the known world. "Among us, but not of us," they wander over

house-top go down into the house, to take away any of his goods. And in like manner, let not him that is in the field, turn back, to take his clothes. Remember Lot's wife.

I say to you, on that night, of two that shall be on the same bed, one shall be taken and the other left. Of two women that shall be grinding together at the mill, one shall be taken and the other left. Of two men that shall be in the field, one shall be taken and the other left. And they said to him: Where, Master? And he answered: Wheresoever the carcase is, there will the eagles assemble.

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the earth, banished from their holy city—from that city which was the joy of the whole earth—the residence of their prophets—the seat of the greatness of their kings—the home, and the capital, as they fondly believed, of their expected Messiah. From the contemplation of the former splendour, and present depression of the house of Israel, should not the modern Jew, who believes in the truth of those sacred books which have been transmitted to him from his illustrious ancestors, propose to himself this question? "Whether it is probable that the God of their fathers should thus consign the peculiarly favoured family of Abraham to exile and misery the most intolerable, for so long a space of time, without some adequate cause?" Is it probable that Jerusalem, the holy city, the city of the great king, should be burnt with fire, and be trodden under foot of the Gentile, and no warning voice be given, either by miracle, or by prophecy? When the Chaldeans polluted the sacred territory, and destroyed the carved work of the first temple, Ezekiel denounced the coming vengeance; and Jeremiah wept night and day for the transgression of the daughter of his people. When a greater and more lasting punishment was about to be inflicted, was it not to be expected that a prophet should arise among the people of God, to appeal to them, with the stern dignity of Ezekiel, or the tender, yet majestic, eloquence of Jeremiah? The books of the Christian Scriptures alone, solve this difficulty, and assure them that this expectation was not unreasonable. They tell them that the greatest of all prophets appealed to them—the son of David addressed them, but they would none of his reproof.—He foretold, in his very last prediction, with sympathizing energy, the fearful destruction that awaited their beloved city, and its unbelieving inhabitants; offering at the same time the means of salvation to the faithful few.

At this time the Jews, through all ranks and classes, were zealous for the law of their fathers, and persecuted to death every



## SECTION EIGHTY-SIXTH.

## NATURE AND IMPORTANCE OF PRAYER.

Then he spake a parable to them, to show them, that they ought to pray\* always, and not to be discouraged. There was, in a certain city, a Judge, who neither feared God nor regarded men: and in the same city, there was a widow, who, coming to him, said: Do me justice against my adversary. And for some time he refused; but, afterwards, he said within himself: Though I neither fear God, nor respect man, yet because this woman teases me, I will do her justice, lest, by coming continually, she may finally vex me. Then the Lord said:

one, even of their own nation, who spoke but with indifference of its ~~sanctions~~. ~~Must not, then, some unacknowledged and proportionate~~ crime have been committed, which could thus call down the just judgment of the God of their fathers? The Christian Scriptures alone can solve the mystery, and vindicate the unchangeableness of the God of Israel. Here is related the hitherto unrepented and proportionate crime. They rejected their long promised Messiah—they crucified the Lord of life; they nailed him to the cross; they clamoured for his blood. For this their holy city is left unto them desolate; for this they have been for so many centuries the scorn, and outcasts of mankind. The fall of Jerusalem, the miseries of its inhabitants, and the evils that have so long pursued the sons of Israel, have been uniformly regarded as monuments of the truth of Christianity, and the most undeniable and solemn appeal to the Jewish nation.

\* We are here furnished by the Evangelist, with an infallible interpretation for this parable: He tells us Jesus spake it, to show that men ought to pray continually, and not faint or grow weary. This parable contains a pungent rebuke for all inconstant worshippers, and brings assurance from Heaven, that persevering prayer shall be all prevalent, at the throne of the Eternal. Moreover the power of habit is inconceivably strong: they who look into the history of human life and actions, will perceive it to be almost conquerable, and its effects exceedingly great. What then can be better, than to habituate the soul to that life of humility, sobriety, patience, forbearance, and devotion, which are the inevitable attendants of habitual prayer. The just administration of Heaven will take into account the devoted life of those, who worship and reverence God, and steadfastly stand forth as witnesses for religion on the earth.

Hear what this unjust Judge says: and will not God vindicate the cause of his elect, who are crying to him day and night; and have compassion on them? He will, I assure you, vindicate their cause speedily. Nevertheless, when the Son of man comes, shall he find this belief\* in this land?

Then he also spake this parable, concerning those who are confident of their own righteousness and despise others: Two men† went to the temple to pray, the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing by himself, prayed thus: God I thank thee, that I am not like the rest of mankind; avaricious, unjust, adulterous; I fast twice a week; I pay tithes of all that I possess. But the tax-gatherer, standing at a distance, would not even lift his eyes towards Heaven, but smiting his breast, said: O God, be propitiated‡ for me,

\* The belief that Christ would come suddenly as he had predicted in the foregoing Section, and that God would surely hear the cries and vindicate the wrongs of his professing and devoted people.

† A Pharisee and a Tax-gatherer are here placed in contrast. They both go to the temple, expressly for prayer; they are both convinced of its utility and importance; and both assemble at the place appointed by God, to invoke his preserving aid, and pardoning mercy. The Pharisee thanks God for his distinguishing grace, in preserving him from the vices and unhallowed occupations of others. This was right. God alone can make one man to differ from another, in virtue and religion; and he who pays no regard to the nature of his worldly business, nor his reputation among men, shuts, in a great degree, the door of the divine favour and mercy. The fault of the Pharisee was, that his prayer was limited to thanksgiving alone. He did not sufficiently feel his soul's poverty, and sue for acceptance through a Mediator. The Publican's prayer was also defective, it consisted in petition alone, but that petition was presented through the medium, which God had appointed, *expiatory sacrifice*.

‡ *ἱλασθαι μοι*—be propitiated towards me through sacrifice—or, let an atonement be made for me. I am a sinner, and cannot be saved but in this way. The Greek word *ἱλαστω*, or *ἱλασμεν*, often signifies to make expiation for sin; and is used by the *Septuagint*, Psal: lxxv. 4. lxxviii. 38. lxxix. 9. for *kipper*, he made an atonement. So *ἱλασμος*, a propitiation, is used by the same for *chataah*, a sacrifice

a sinner. I tell you this man went home more acquitted than the other.

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for sin, Ezek. xlv. 27; and *ἱλασμός*, the mercy-seat, is, in the above version, the translation of *kapporeth*, the lid of the ark of the covenant, on and before which the blood of the expiatory victim was sprinkled on the great day of atonement. The verb is used in exactly the same sense by the best Greek writers. The following from *Herodotus*, lib. i. p. 19. edit. Gale, is full in point. *Ἐν τῷ ἱερῷ τῷ Δελφικῷ ἱλάσθητο*. *Croesus appeased, or made an atonement to the Delphic god by immense sacrifices.* We see then, at once, the reason why our blessed Lord said that the tax-gatherer went down to his house justified rather than the other:—he sought for mercy through an atonement for sin, which was the only way in which God had, from the beginning, purposed to save sinners. As the Pharisees depended on his doing no harm, and observing the ordinances of religion, for his acceptance with God; according to the economy of grace and justice, he must be rejected: for as all had sinned, and come short of the glory of God, and no man could make an atonement for his sins, so he that did not take refuge in that which God's mercy had provided, must be excluded from the kingdom of heaven. This was no new doctrine:—it was the doctrine publicly and solemnly preached by every sacrifice offered under the Jewish law. *Without shedding of blood there is no remission*, was the loud and constant cry of the whole Mosaic economy. From this we may see what it is to have a righteousness superior to that of the Scribes and Pharisees. We must humble ourselves before God, which they did not: we must take refuge in the blood of the cross, which they would not.

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## SECTION EIGHTY-SEVENTH.

### THE CURE OF THE MAN BORN BLIND.

As he passed along, he saw a man who had been born blind. And his disciples asked him, saying: Master, who sinned;\* this man or his parents, that he was born

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\* For the illustration of this question, it may be necessary to notice four doctrines, which were believed by the Jews in the time of Christ. 1. The doctrine of the pre-existence of souls; 2. The doctrine of Metempsychosis or transmigration of souls.

blind? Jesus answered: Neither on account of the sin of the man nor his parents but that the works of God might be manifested in him. *I must do the work of him who sent me, while it is day; night cometh when no man can work.* While I am in the world, I am the light of the world. Having said this, he spat on the ground, and with the clay which he made with the spittle, anointed the blind man's eyes, and said to him: Go wash thine eyes in the pool of Siloam. He went therefore and washed them, and returned seeing.

Then the neighbours, and they who had before seen him blind, said: Is not this he who sat and begged? Some said: It is he; others: He is like him. He said: I am he. They asked him then: How didst thou receive thy sight? He answered: A man called Jesus, made clay and anointed mine eyes, and said to me: Go to the pool of Siloam and wash thine eyes. I went accordingly and washed them, and saw. Then they asked him: Where is he? He answered: I know not.

3. The doctrine of hereditary sin. 4. The doctrine of infantile peccability.

1. *The pre-existence of souls.* Philo says: Angels, Demons, and Souls, are substances of the same nature, differing only in name; and as there are good and bad angels, so there are good and bad souls. Angels and souls reside in the purer and higher regions of the air, from which they descend into bodies, and bring hither their good and bad qualities. It was the belief of the Jews that God created all souls at the beginning, and that they came down to join themselves to bodies. The Platonic philosophy, of which the famous Origen was an eminent advocate, maintained that souls in a pre-existent state were condemned to enter into gross earthly bodies, for sins committed by them before their incarnation. The wisdom of Solomon acknowledges this doctrine: *Being good I came into a body undefiled.* Wisdom. 8. 20.

2. *The doctrine of transmigration.* This was an article of the Pharisees' creed, and was generally believed by the Greeks and Asiatics. According to Pythagoras, guilty souls after their separation from their bodies by death, were sent back to animate other bodies, or even bodies of an inferior order of animals, according to their conduct or habits in their life time on earth. The Hindus are believers of this doctrine; and imagine, that they can

Now it was on a Sabbath that Jesus made the clay and gave him his sight. So they brought him who had been blind to the Pharisees, and therefore the Pharisees likewise asked him, how he had received his sight? He answered: He put clay on mine eyes, and I washed them, and now see. Some of the Pharisees said: This man is not from God, for he observes not the Sabbath. Others said: How can one that is a sinner perform such miracles? And they were divided among themselves. Again they asked the man who had been blind: What sayest thou of him for giving thee sight? He answered: He is a Prophet.

But the Jews believed not that the man had been blind, and had received his sight, until they called his

tell the sin for which the soul has been condemned to return to inhabit its present body. Hence they say, madness betokens former disobedience to parents or spiritual instructors. Blindness or pain in the eyes, the punishment for impure desires.

3. The doctrine of *hereditary sin*. This doctrine was proverbial in the days of Ezekiel, Chap. 18. 2, 19. The Jews say, Adam and Eve, having sinned by the advice of the serpent, became the cause of death to themselves, and all the world; and as the word *death*, is repeated, in the threatening: *dying thou shalt die*; they say this double death implies; first the death of the body for its sin by itself, and secondly the death of the soul by itself, for its own guilt. See the authorities quoted by Gill on Rom. 5. 12.

But they believed also the liability of children to suffer for the sins of their proper parents, according to the denunciation of the Law, Exod. 20. 5. As has been noted concerning the opinions of the Hindoos, so the Jews professed to account for infirmities of the body, by ascribing them to corresponding sins, in the parents. Hence they believed blindness to be the punishment inflicted on the offspring, for the parents' offence against the Law, Lev. 20. 18; which is also mentioned by the Prophet, Ezek. 18. 6.

4. *Infantile peccability*. Lightfoot on this passage, has adduced several authorities, to prove that the Rabbins believed that, it was possible for a child to sin before its birth; and consequently to be born with some mark of bodily infirmity in consequence of its sin in the womb. But it was more common to ascribe these infirmities to the sins of the mother during the time of gestation. See A. Clarke, Hammond, Le Clerc and Rosenmuller on John 9. 2.

parents and asked them: Is this your son who was born blind? How then does he now see? His parents answered: We know that this is our son, and that he was born blind; but how he now sees we know not. He is of age, ask him; he will answer for himself. His parents spoke thus, because they feared the Jews: for the Jews had already determined, that whosoever acknowledged Jesus to be the Messiah should be expelled\* the synagogue. For this reason his parents said: He is of age, ask him.

A second time, therefore, they called the man who had been born blind, and said to him: Give glory to God; we know that this man is a sinner. He replied: Whether he be a sinner, I know not: one thing I know, that I

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\* Excommunication with the Jews was not only on religious, but also on civil accounts; on account of money, or when a man would not pay his debts, according to the decree of the Sanhedrim. The twenty-four reasons of excommunication, given by Maimonides, chiefly respect contempt of the Sanhedrim, and of the wise men, and breach of the traditions of the elders; sometimes they excommunicated for immorality, particularly the Essenes, as Josephus relates, who says, that those who are taken in grievous sins, they cast out of their order; and he that is so dealt with commonly dies a miserable death; for being bound by oaths and customs, he cannot eat the food of others, and so starves. The same is reported by Rabbi Abraham Zachuth. Sometimes excommunication was for Epicurism, or heresy, and such they reckoned the belief of Jesus of Nazareth, as the Messiah, on account of which this decree was made.

There were three degrees of excommunication among the Jews, the first is what is called *nidai*, or in the New Testament, *casting out of the Synagogue*; and signifies a separation from all commerce or society, it was in force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse called *cherem*. This is supposed by some to be the same with delivering him over to Satan. The offence was published in the synagogue, and at this time, the candles were lighted, and when the proclamation was ended, they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; his male children were not admitted to circumcision; and

was blind, and now see. They said to him again: What did he to thee? How did he make thee see? He answered: I told you before, did ye not hear? Why would ye hear it repeated? Will ye also be his disciples? Then they reviled him and said: Thou art his disciple. As for us, we are disciples of Moses. We know that God spake to Moses; but we know not whence this man is. The man replied: This is surprising that ye know not whence he came, although he has given me sight. We know that God hears not sinners; but if any man worship God, and obey him, that man he hears: Never was it heard before that any man gave sight to one born blind. If this man were not from God, he could do no such thing. They replied: Thou

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if he died without repentance, by the sentence of the Judge a stone was cast upon his coffin or bier, to shew that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was the *Maranatha*, which was inflicted when the offender had frequently refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment or death.

Sometimes this sentence was pronounced by word of mouth, and sometimes it was delivered in writing: the form of *Cherem* is given us by Buxtorf, out of an ancient Hebrew manuscript, and is as follows:

"According to the mind of the Lord of lords, let such an one, the son of such an one, be in *Cherem*, or anathematized, in both houses of judgment of those above, and those below; and with the anathema of the saints on high, with the anathema of the *Seraphim* and *Ophanim*, and with the anathema of the whole congregation, great and small; let great and real stripes be upon him, and many and violent diseases; and let his house be an habitation of dragons; and let his star be dark in the clouds; and let him be for indignation, wrath, and anger; and let his carcase be for beasts and serpents; and let those that rise up against him, and his enemies, rejoice over him; and let his silver and his gold be given to others: and let all his children be exposed at the gate of his enemies, and at his day may others be amazed; and let him be cursed from the mouth of the angels Addirion and Actariel, and likewise from the mouth of the angels Sandalphon and Hadraniel, and from the mouth of Ansisiel and Patchiel, and from the mouth of Seraphiel and Zaganzael, and from the

wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had excommunicated him, and having met him, said: Dost thou believe on the Son of God? He answered: Who is he, Master, that I may believe on him? Jesus said to him: Not only hast thou seen him; but it is he who talks with thee. And he cried: Master, I believe, and threw himself prostrate before him. And Jesus said: For judgment am I come into this world, that they who see not, may see; and they who see may become blind. Some Pharisees, who were present, hearing this, said to him: Are we also blind? Jesus answered: If ye were blind, ye would not have sin; but ye say, We see; therefore your sin remains.

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mouth of Michael and Gabriel, and from the mouth of Raphael and Meshartiel; and let him be anathematized from the mouth of Tzabtzabib, and from the mouth of Halihabib, he is Jehovah the Great, and from the mouth of the seventy names of the great king, and from the side of Tzortak the great chancellor; and let him be swallowed up as Korah and his company, with terror, and with trembling; let his soul go out; let the reproof of the Lord kill him; and let him be strangled as Abitophel in his counsel; and let his leprosy be as the leprosy of Gehazi; and let there be no raising him up from his fall; and in the sepulchres of Israel let not his grave be; and let his wife be given to another; and let others profane her at his death; in this anathema, let such an one, the son of such an one, be, and let this be his inheritance; but upon me, and upon all Israel, may God extend his peace and his blessing. Amen."

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## SECTION EIGHTY-EIGHTH.

### PARABLE OF THE SHEPHERD AND SHEEP.

Verily, verily, I say unto you, he who enters not by the door into the sheep-fold, but climbs over the

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Calmet says, Christ having declared himself to be *the light of the world*, which should blind some whilst it illuminated others, John



fence, is a thief and a robber. The shepherd\* always enters by the door. To him the door-keeper opens, and the sheep obey his voice. His own sheep he calls by name and leads out. And having brought out his sheep, he walks before them, and they follow

9. 41, continues his discourse under the similitude of a shepherd and his flock; and shows that he was about to form his Church of Jews and Gentiles, and that he would admit none to enter into it but those who heard his voice. The unbelieving and self-sufficient Jews, Pharisees, or Deists, who imagine they *see clearly*, while they are *blind*, hear not the voice of Christ, and therefore are not his sheep. The blind who are illuminated, are all believers, whether Jews or Gentiles, who receive Christ as their shepherd and guide, and turn from their iniquities.

\* Sir Isaac Newton supposes this parable was spoken near the temple, where sheep were kept in folds to be sold for sacrifices. Hence it happens that Christ speaks many things parabolically concerning the sheep, their shepherds, the folds, the door, and the door-keeper: concerning each of these we shall offer a few observations.

1. *The Shepherd.* The good shepherd of God's people, is here distinguished by the five following characteristics:

1. He has a legal and regular induction into the sacred ministry, which is known by these marks: An *internal call* or impulse, proceeding from the spirit of God, pressing the man to enter into the holy ministry, from no other motives but the glory of God, and the promotion of the Redeemer's work in the conversion and salvation of mankind; secondly, by suitable qualifications for such important services; and thirdly, by due election and consecration to the office by regular and pious ministers.

2. His success. God sets before him an open door, Rev. 3. 8. The porter opens to him, and the sheep hear and obey his instructions. John 10. 3; 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3.

3. He has an intimate acquaintance with his flock. John 10. 3, 14. He knows his sheep, and calls his own sheep by name. A true spiritual pastor will be able to discern every member of Christ's Church; for his concern for their souls will lead to such inquiries and acquaintance as will result in a certain understanding of the religious experience of each individual of his flock.

4. The good pastor goes before his flock, and leads them, John 10. 3, 4. He stores in his mind all useful religious knowledge, and is always ready to speak a word in season, and like the good householder, or scribe well instructed, he brings forth from his treasury things new and old, Matt. 13. 52; so that the people are never

him, because they know his voice. They will not follow a stranger, but flee from him, because they know not the voice of strangers. Jesus addressed this similitude to them, but they did not comprehend what he said. He therefore added: Verily, verily, I say unto you, I am

wearied or disgusted with their spiritual provisions; and further, he walks before his flock, a living example of that faith and obedience which he inculcates.

5. He feels such a deep interest in the spiritual and eternal welfare of his flock, that he is willing not only to sacrifice all that he has, but even *his life* for their sakes, John 10. 11, 15. In all these marks the good shepherd differs from the impostor, the thief or robber, whose sole object in pretending to take on him the name and cares of a shepherd, is honour, ease or gain.

2. *The Sheep.* These are the true members of Christ's Church. They were given by the Father to Christ, to be instructed, redeemed, and saved. Jesus gave himself a *ransom* for them, and they became his by purchase on his part, and faith and obedience on theirs. They know the voice of the Son of God, and follow him. Notwithstanding many say: Lo! here is Christ; or lo! he is there, yet the voice of eternal truth, so far as is essential to faith, obedience, and salvation, is distinguished by them, and ever will be, by all who in fervent prayer and purity of manners, solicit the guidance of God's holy spirit. Truth is known by its harmony and practical effects. Hence all the sheep follow Jesus. He knows their names, for they are all written in his book of life. They are called, *faithful, and chosen*. But besides these general appellatives, there is no reason why we should not believe their very names and surnames to be marked in the register of life, and enumerated in the council of peace between the Father and the Son. In allusion, therefore, to the custom of the Easterns, who gave names to their sheep, and to the practice of the shepherd going before the flock, and calling the sheep by their names, Jesus expresses his intimate acquaintance with the very names and dispositions of his sheep.

3. *The Fold.* This is the Church of God, including all believers in Jesus, but no more. All that enter, must pass through the door Christ. Into this fold the Jewish people were first invited, and many of them entered: but Jesus said, he had other sheep, which were not of that fold, namely, the Gentiles, who afterwards believed. These he said he would bring, and there would be only one fold and one shepherd.

4. *The Door.* Jesus says: I am the door. The expression is confessedly figurative, and implies his mediation or institutions.

the door of the fold. All who have come before me\* are thieves and robbers, but the sheep obeyed the n not. I am the door: such as enter by me shall be safe: they shall go in and out, and find pasture. The thief comes only to steal, to slay, and to destroy. I am come that they may have life, and abundance of all good things.

I am the good shepherd. The good shepherd gives his life for the sheep. The hireling, who is not the shepherd, and to whom the sheep does not belong, when he sees the wolf coming, abandons the sheep and flees: and the wolf tears some, and disperses the flock. The hireling flees, because he is a hireling, and cares not for the sheep. I am the good shepherd. I both know my own, and am known by them; even as the Father knows me, and I know the Father; and I give my life for

All who enter the Church, whether as shepherd or sheep, must enter by Christ; that is, by profession of his religion, and submission to the rules or discipline, which Christ has clearly and distinctly taught, for the admission and government of his Church on earth. None can enter the true Church without faith in Christ's mediatorial authority and expiatory sacrifice.

\* The words *πρὸ μου*, before me, are wanting in many respectable MSS. in the Syriac, Vulgate, and several other versions; and also in the writings of some of the Greek and Latin Fathers. Probably the reason assigned by Theophylact is the true cause of their first omission. He says some of the Manicheans inferred from these words that the Jewish prophets were impostors. The difficulty of explaining the phrase, may have led to its omission. The most reasonable interpretation is, either *all that have come before me*, professing to be doors, were *thieves and robbers*; or *all that came instead of me*, that is, professing to be doors. Though there be some obscurity in the expression, yet as it is figurative, the meaning should not be sought in perfect conformity with a phrase that may be said to be both literal and figurative. Jesus says I am the door, all other pretended doors are impostors. Or if the words *before me*, are rejected, the reading will be: All other doors who have come are thieves and robbers. The word doors being understood.

6. *The Door-keeper.* Jesus by this appellation, designates either God the Father, as when he says that the porter opens to the shepherd of the sheep, John 10. 3. and that the Father was equally concerned in taking care of the sheep, John 10. 29; or he may

the sheep. I have other sheep besides, which are not of this fold. Them I must also bring; and they will obey my voice; and there shall be one flock, and one shepherd. For this the Father loves me, because I give my life, that I may receive it again. No one takes it by force from me; but I give it of myself. I have power to give it, and I have power to resume it. This commission I have received from my Father. Again there was a division among the Jews occasioned by this discourse. Many of them said: He has a demon, and is mad, why do ye hear him? Others said: These are not the words of a demoniac. Can a demon give sight to the blind.

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mean that delegated authority, which God and Christ have given to the ministry of the Church, to *open or shut* the door of the fold, according to the divine appointment.

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## SECTION EIGHTY-NINTH.

### THE FEAST OF THE DEDICATION.

Now whilst they were celebrating the feast of the dedication\* at Jerusalem, it being stormy weather; Jesus

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\*The feast of Dedication was instituted by Judas Maccabeus, 164 years before Christ, as a grateful memorial of the purification of the temple and altar, after they had been defiled by Antiochus Epiphanes. Having heard that the Jews made great rejoicings, on account of a report of his death, he hastened from Egypt to Jerusalem, took the city by storm, and slew of the inhabitants forty thousand, within three days, and sold forty thousand more for slaves to the neighbouring nations. He then sacrificed a sow on the altar of burned offerings, and sprinkled of the broth of it, all over the temple. This he did in the year 167 before Christ, and stopped the services for three years. Judas Maccabeus having cleansed and repaired the temple, restored the services, and instituted this festival in imitation of those of Solomon and Ezra. John notices that it was winter when this festival was celebrated, and therefore, it was not in memory of the dedication by Solomon, for that was in autumn.

walked in the temple in Solomon's portico,\* and the Jews surrounding him, said to him: How long wilt thou keep us in suspense? If thou be the Messiah, tell us plainly. Jesus answered, I told you, but ye believed not; the works which I do in my Father's name testify of me. But ye believe not, because ye are not of my sheep. My sheep, as I told you, obey my voice;† I know them, and they follow me. Besides, I give them eternal life; and they shall never perish, neither shall any wrest them out of my hands. My Father, who gave them me, is greater than all; and none can wrest them out of my Father's hand. I and the Father are one.‡

1 Kings 8. 2. 65. Nor was it in memory of the dedication of the temple rebuilt by Zorobabel, for that dedication was in spring, Ezra 6. 15. But in memory of the restoration of the temple service by Maccabeus, on the twenty-fifth of the month Cisleu, answering to the tenth of December.

This feast was also called by the Jews *Qora*, or the feast of Lights, because their houses were illuminated during the festival, in testimony of their joy and gladness on that memorable occasion. It was usual says Maimonides, for each house to light a lamp, the first night of the festival, for every inhabitant, and to add one every night during the festival; so that if a house contained ten inhabitants, there were ten lamps lighted the first night, twenty the second, thirty the third, and so on in proportion, during the eight days of the festival. This feast was celebrated with great solemnity, in the time of Josephus.

\* Solomon's Portico was to the east of the temple, looking over a deep valley, through which ran the brook Kedron, which separated the city from the mount of Olives. Part of this valley had been filled up to support this portico. Though this work had been probably destroyed, together with the temple of Solomon, by the Babylonians, yet another being built on the same ground, retained the same name. This portico is also mentioned in the book of Acts. The temple was well furnished with these porticos, or piazzas, and they were exceedingly convenient for those who attended there, either in the heat of summer, or the rains of winter.

† The art of a shepherd in managing his sheep in the East, was different from what it is among us. We read of his going before, leading, calling his sheep, and their following, and knowing his voice; this practice is alluded to by both Virgil and Theocritus.

‡ My Father and I are one. Many have inferred that by this phrase Jesus intended to say, that he and the Father are the same

Then the Jews again took up stones to stone him. Jesus said to them: Many good works I have shown you from my Father; for which of those works do ye stone me? The Jews answered: For a good work, we do not stone thee; but for blasphemy, because thou, being man, makest thyself God.\* Jesus replied: Is it not written in your law, I said, ye are gods? If the law styled them gods to whom the word of God was addressed, and if the language of scripture is unexceptionable; do ye charge him with blasphemy, whom the Father has consecrated and sent into the world, for calling himself his Son? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.

Then they attempted again to seize him; but he escaped out of their hands, and retiring again towards the Jordan, he abode in the place where John first baptized. And many resorted to him, who said: John indeed wrought no miracle; but all that John spake of this man is true. And many believed on him there.

person, which opinion contradicts the plainest testimony of scripture. John 8. 17—19. See the note on this passage Section Sixty-fourth. p. 247—8. Paul uses the same phraseology when he says: He that plants and he that waters are one, but at the same time he tells us that Paul planted and Apollos watered, 1 Cor. 3. 6, 8. Will any one say that Paul and Apollos were one man or one person? Jesus prays that he, his Father and his disciples might be one; and that he and the disciples might be one in like manner as he and the Father are one, John 17. 22. Will any imagine that Jesus prayed for the apostles to be incorporated as persons of the Trinity? Should not every man who has not renounced claims to sincerity, cease to talk of Jesus and the Father as one person or one God.

\* Though many have imagined that Jesus claimed personal unity with the Father, it appears very clearly by the reply of Jesus, that the Jews did not accuse him of pretending to be God *equal to the Father*. He justifies himself upon the principle of other persons called gods, from their having an office resembling that of the Father. To this he, who acted by a more immediate commission, added a better title. The evidence of this was his works, which he attributed to the Father.

## SECTION NINETIETH.

## INQUIRY CONCERNING DIVORCES.

Then some of the Pharisees came to him, and tried him with this question:\* Is it lawful for a man to divorce his wife for every offence? He replied: What has Moses commanded? And they said: Moses permitted to give a writing of separation, and to divorce her. Jesus answered: Have ye not read that when God created them at the beginning, He formed them a male and a female;† and said: For this cause, a man shall

\*There was a difference between the school of Shammai and that of Hillel about this matter; the former insisted that a man might not put away his wife but in case of uncleanness; but the latter allowed putting away for very trifling things; as if she spoiled her husband's food by over-roasting, or over-salting it; and, as one of the doctors say, if he found another woman that was more beautiful than her. This question being now agitated in the schools, they artfully put to Christ; not for information, but with a view to reproach him in some way or other; and that he might incur the resentment of one party or another, as he should answer. They might argue thus with themselves, and hope to succeed in this manner; should he be on the side of the school of Shammai, which was the weakest side, and less popular, as they had reason to believe he would, he should then expose himself to the resentment of the school of Hillel, and all on that side the question; should he take the part of Hillel, he would make the school of Shammai his enemies; should he forbid putting away of wives, which Moses allowed, they would then traduce him as contrary to Moses, and his law, which could not fail of setting the people against him; and should he consent to it, they would charge him with contradicting himself, or with inconstancy in his doctrine, since he had before asserted the unlawfulness of it, but in case of adultery, and should he abide by this, they might hope to irritate the men against him, who would think their liberty granted by Moses was intrenched; as, on the other hand, should he, according to the question, admit of putting away for every cause, the women would be provoked at him, who would be left to the uncertain humour and caprice of their husbands; so that either way they hoped to get an advantage of him.

†The weight of the argument must lie in this circumstance, that God created at first no more than a single pair, one of each

leave father and mother, and adhere to his wife, and the two shall be one flesh; therefore they are no longer two. What God has joined, let not man separate. They replied: Why then did Moses command to give a writing of separation and dismiss? Jesus answered: Because of your stubborn disposition, Moses wrote you this precept, and permitted you to divorce your wives, but it was not so from the beginning.

And in the house his disciples having asked him concerning this matter, he said to them: Whoever shall divorce his wife and marry another, commits adultery; and if a woman\* divorce her husband and marry another, she commits adultery. The disciples replied: If such be the condition of the husband and wife, it is better to live unmarried. Jesus answered: None are able to receive this inference,† except those on whom the power is conferred. For there are some, who have been eunuchs from their birth; others have been made eunuchs by men;‡ and others have made themselves

sex, whom he united in the bond of marriage, and, in so doing, exhibited a standard of that union to all generations. The very words, *and these two*, shew that it is implied in the historian's declaration, that they were two, one male and one female, and no more. But this is by no means implied in the common version.

\* This practice of divorcing the husband, unwarranted by the law, had been, as Josephus informs us, introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarnus; which bad example was afterwards followed by Herodias and others. By law, it was the husband's prerogative to dissolve the marriage. The wife could do nothing by herself. When he thought fit to dissolve it, her consent was not necessary. The bill of divorce, which she received, was to serve as evidence for her, that she had not deserted her husband, but was dismissed by him, and consequently free.

† The meaning of this passage is somewhat obscure in the common translation. Absence from marriage is the subject of discourse; and our Lord intimates that all men cannot endure a single life, but only those who have the gift of continency and can preserve their bodies in chastity.

‡ Origen, who was a great allegorical interpreter of Scripture; departed from his usual practice, on this passage; for, taking it



eunuchs for the sake of the kingdom of Heaven. Let him that is able, receive this inference.

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literally, he castrated himself. The practice was recommended by Philo the Jew, and some of the heathen Philosophers, for the sake of maintaining chastity. Gill observes that the three kinds of eunuchs here mentioned, are: 1, 'Those who have been made so by the hands of Heaven, through defect of temper or bodily organization; 2, Such as have been made so by men, which operation was usual among the Romans, and is still practised by the Turks, and many of the Easterns, on their male domestics, for the greater security of their wives; 3, 'Those who by persevering efforts have attained continency and self-government, and thereby have less incumbrance in the service of religion.

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## SECTION NINETY-FIRST.

### CHILDREN RECEIVED AND BLESSED.

Then children were brought to him, that he might lay his hands on them and pray: but his disciples rebuked those who brought them. Jesus observing them, was displeased; and calling the children to him, he said: Suffer the children\* to come to me, and do not hinder them; for of such is the kingdom of God. Verily I assure you, whoever will not, like a child, receive the kingdom of God, he shall never enter into it. Then laying his hands on them, he blessed them; and departed thence.

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\* The subject of this section has afforded grounds of disputation among the different sectarians, who drag into the controversy every thing that has even the shadow of favour to their hypothesis. One cries here is proof in favour of infant baptism. Another, here is evidence that all who die in childhood are saved. A third assumes from this passage, clear demonstration that children are not involved in the sin of Adam. And a fourth imagines that the doctrine of human depravity is here completely refuted: Now this passage of scripture affords no more countenance to one or any of the above claimants, than it does to Symmes' theory of the

## SECTION NINETY-SECOND.

## RICHES INJURIOUS TO RELIGION.

And as he proceeded on his journey, one approaching and kneeling before him, said: Good teacher, what good must I do to obtain eternal life? But Jesus said to him: Why callest thou me good? None is good but one God.\* If thou desire to enter that life, keep the commandments. He said: Which? Jesus answered: Thou

earth! We reasonably conclude that children of parents who are believing members of Christ's Church, are entitled to be considered members, as the children of freemen of a city are freemen, and this opinion is confirmed by the Apostles Peter and Paul, who assure us that the covenant promise extends to the children of believing parents; and that such are holy, Acts 2. 39; 1 Cor. 7. 14. But as to children of heathen or unbelieving parents, Dr. Watts has the best and most rational conjecture, namely, that they shall be annihilated. Those parents, therefore, who do not bring their children to the Lord by the instructions and ordinances of religion, are in a degree guilty of their blood.

\* Not only do reason and philosophy prove to us that the irrational doctrine of the Trinity is both erroneous and impossible, but the very reverse of that incomprehensible dogma is often taught in the most clear and express language, by no less authority than him whom mistaken Christians would rank as the second person of that Trinity. Jesus demands: Why callest thou me good? None is good but the One God. Was it possible for language to express in plain-er terms, that Jesus is not that God whose divine attribute of goodness he so plainly and humbly disclaims. It is acknowledged that some of the ancient Fathers read: *There is none good but God my Father.* So Justin Martyr, Irenæus, Clemens of Alexandria, and Origen. See Whitby on Matt. 19. 17. It helps not the matter to say with Bishop Bull and others, that the goodness of Christ may be considered his Father's, because he derived both his nature and attributes from the Father. And do Trinitarians believe in a derived God, being equal to an undervived eternal God? O judgment thou art fled, and men have lost their reason! If one being be derived from another being, whom he acknowledges God, is not this the clearest evidence that can be had, that the first and dependent being cannot be the same, and therefore as Christ declares his Father to be supreme, and the fountain of all that he possessed, Jesus cannot be God.

knowest them.\* Thou shalt not commit murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false testimony; thou shalt not defraud; honour thy father and mother; and love thy neighbour as thyself. The young man said: All these I have observed from my childhood. Wherein am I still deficient? Jesus looking earnestly on him, loved him, and said to him: There is still one thing wanted. If thou wouldst be perfect, go sell all thine estate, and distribute it to the poor, and then come and follow me, and thou shalt have treasure in Heaven. But the young man was deeply affected at this saying, and went away sorrowful; for he had great possessions.

Jesus seeing him sorrowful, looked round on his disciples, and said: How difficult it is for a rich man to enter into the kingdom\* of Heaven. Now whilst the dis-

\* Here is another instance of Jesus referring to obedience to the law of Moses, as the means of obtaining eternal life. Do they not, therefore, greatly err, who say the law had not the promise of life, and that none could enter into life by obedience. Christ did not, could not, deceive. He himself established the law, and every Jew living in the spirit of that institution, and dying in the faith of its sacrifices, entered into the Paradise of God.

† By *the kingdom of heaven* is sometimes understood in this history the Christian Church, then soon to be erected, and sometimes the state of the blest in heaven, after the resurrection. In regard to this declaration of our Lord, I take it to hold true, in which way soever the kingdom be understood. When it was only by means of persuasion that men were brought into a society, hated and persecuted by all the ruling powers of the earth, Jewish and Pagan; we may rest assured that the opulent and the voluptuous, characters which, in a dissolute age, commonly go together, who had so much to lose, and so much to fear, would not, among the hearers of the gospel, be the most easily persuaded. The Apostle James, ii. 5, 6, accordingly attests this to have been the fact; it was *the poor in this world whom God had chosen rich in faith, and heirs of the kingdom*; whereas, they were *the rich in this world who oppressed them, dragged them before their tribunals, and blasphemed that worthy name by which they were called*. As little can there be any doubt of the justness of the sentiment, in relation to the state of the blessed hereafter, when the deceitfulness of riches, and the snare into which it so often inveigles men, are duly considered. So close an analogy runs

ciples were wondering at these words, Jesus repeated: Children, how difficult it is for those that trust in riches, to enter the kingdom of God. Verily I assure you: It is easier for a camel \* to pass through the eye of a needle, than for a rich man to enter the kingdom of God. On

through all the divine dispensations, that, in more instances than this, it may be affirmed with truth, that the declarations of scripture are susceptible of either interpretation.

\* All the efforts of critics have not succeeded to make the passage to the kingdom of Heaven in the circumstances mentioned in the text any wider than the eye of a needle, nor the entrance for a rich man, trusting in riches, any more possible, than that of an elephant or camel into the eye of said needle. The fact is, the phrase was proverbial, to express something utterly impossible. The Koran says: "The impious, who accuse our doctrine of falsehood, shall not enter Heaven, till a camel pass through the eye of a needle." And one of the Jewish Rabbins says to another: "Perhaps thou canst make an elephant pass through the eye of a needle;" meaning that what he had advanced was absurd and impossible. See Lightfoot, Schoetgen, and Clarke. Theophylact, Euthymius, and Phavorinus say, the word *καμήλο* signifies a cable; and many urge that it is more appropriate to speak of a cable or rope passing through the eye of a needle, than an animal. Hence Bochart argues that a camel is not meant; because Buxtorf in his Lexicon, shows that the Jews use this proverb of a cable rope, and the Syriac and Arabic versions have not a camel, but a cable and the other Hebrew proverbs speak of an elephant, not a camel. Rosenmüller, however, observes, that the Hebrew and Arabic proverbs are more usual concerning an animal, and that *καμήλο*, which is the true reading adopted by Wetstein and Griesbach, applies properly to the walk of an animal, and not to the pulling of a cable. The frequency of the term among all sorts of writers, for denoting the beast so denominated, is undeniable. Besides, the camel, being the largest animal they were acquainted with in Judea, its name was become proverbial for denoting any thing remarkably large, and a camel passing through a needle's eye, came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. But why contend about the word? Does not the one convey the idea of impossibility as well as the other? And is it not manifest from the astonishment of the apostles, and the question: *Who then can be saved?* That the disciples understood the words of Christ to imply an impossibility?

To every reflecting mind it will readily appear that earthly riches are a great obstacle to salvation, because it is almost impossible to

hearing this, his disciples were exceedingly amazed, and said, one to another: Who then can be saved? Jesus looking on them, said: With men this is impossible, but not with God; for with God all things are possible.

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possess them without placing the affections and confidence on them; and feeling that pride and independence which alienates the heart from God. John informs us that they who love the world, have not the love of the Father in them. No man can serve God and mammon. Jesus would teach us that all who would enter heaven, must value it so highly, as to be content with it for their all. Scarcely any thing is alleged against the rich man contrasted with Lazarus, but that he was rich, and fared sumptuously every day. This was enough to draw away his attention from religion; therefore he lifts his eyes in Hell as soon as buried, and finds himself eternally excluded from Heaven and the blessed. Hence Jesus tells the disciples, that humanly speaking, the salvation of a rich man is impossible. Nothing less than the omnipotence of the eternal God can break the power of earthly desires, and this can only be expected when the soul feels its poverty, and cries to the Lord for help, in the fervency of prayer and proper use of the means of salvation, made known to mankind in the gospel.

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## SECTION NINETY-THIRD.

### REWARD OF PREFERRING CHRIST TO THE WORLD.

Then Peter replying, said: Behold! we have forsaken all, and followed thee; what then shall be our reward?\* Jesus answered: Which of you, having a servant plough-

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\* The answer of Christ to Peter's question, is one of the most interesting portions of scripture in the sacred volume. By the simile or parable here introduced, Peter might have been discouraged, had not Christ immediately told him of an eternal reward, which though not strictly merited, would notwithstanding be conferred on all that like Peter, forsake all to follow Jesus. God is absolutely independent, and therefore can neither profit by the obedience of his creatures, nor lose aught by their rebellion. Jesus shows by the simile of a slave and his master, that mankind, being entirely the proper-

ing or feeding cattle, would say to him on his return from the field: Come immediately and place thyself at table? Would he not rather say: Make ready my supper and gird thyself to serve me, till I eat and drink; and afterwards thou shalt eat and drink? Does he owe a favour to that servant, for obeying his orders? I suppose not. In like manner, say ye also, when ye have done all that is commanded you: We thy servants have conferred no favour, because we have only done our duty. Nevertheless, I assure you, that as my Father has covenanted with me to give me a kingdom, so I covenant with you, that, at the renovation, ye who have followed me

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ty of God, *soul, body and estate*, can do only their duty, by yielding their all to his call, and consecrating their time, means, and opportunities to his service forever: Yet the God of unbounded benevolence only seeks fit opportunities for bestowing his bounties on his intelligent creatures, and that Jesus who bought us with a price, 1 Cor. 7. 23. is still willing to give us ten thousand fold more, than we could attain by acting for ourselves.

By the term, *παλιγγενισια*, Interpreters have understood, 1 The regeneration of mankind by the gospel, 2 The state of the Millennium, 3 The Resurrection.

1 The regeneration of men by the gospel. Great and remarkable changes from a low or miserable state of things to a better, is so called by many writers of note. Dr. Lightfoot observing that the judging of the twelve tribes by the apostles, was to commence when the Son of man ascended the throne of his glory, which he did at his ascension, thinks the passage is to be understood of the time and events which immediately followed. The effusion of the holy spirit, the powerful influence of the apostles in the establishment of Christianity, the overthrow and dispersion of the Jews, with many other remarkable events, connected with that period, indicate that Jesus had ascended his throne, and commenced the administration of which the apostles were constituted chief officers. Josephus Antiq. L. 11. c. 3. §. 9. uses the word, *παλιγγενισια*, to denote the remarkable change, in the Jewish affairs, on their return from the Babylonian captivity. If the word should be understood of the conversion of men, the common English translation cannot be correct, for Jesus being holy and separate from sinners, needed no regeneration, and therefore the apostles could not be said to follow him, in what could never happen. But if the word be understood of an exaltation to a throne or kingdom, or of the Resurrection, in both instances, the disciples might follow Jesus.

and continued with me through all my trials, shall sit down at table, and eat and drink in my kingdom; and when the Son of Man shall be seated on his glorious throne, ye shall also sit on twelve thrones, judging the twelve tribes of Israel. Verily I assure you: Every one who has forsaken house and lands, or parents, or brothers, or sisters, or wife, or children, on my account, or for the sake of the gospel and kingdom of God, shall receive a hundred fold in the present time, and shall inherit eternal life, in the world to come.

2 The word has been used to denote the Millennium, or new Heavens and new earth, which shall succeed the present state of things, when Jesus shall reign on earth for 365,000 years, being the time included in a thousand prophetic years, in which each day stands for a year. In this sense the word *παλιγγενεσία* is used by Justin Martyr and Irenæus, who by it represent the happy reign of the saints on earth, with Christ, for so long a period; when there shall be nothing to hurt or annoy in all God's holy mountain. Analogous was their construction of the term, to the use made of it by Clement, in his epistle to the Corinthians, where he calls the restoration of the world after the deluge by the name *παλιγγενεσία*, or *Renovation*. And this new creation of earth and Heaven would be literally a regeneration in the sense that generation was used to signify their first creation, Gen. 2. 4.

3 The word has been used to denote the Resurrection. Whitty observes that most of the Greek interpreters say, *παλιγγενεσία τῆς ἀνστάσεως* *our Regeneration here signifies the Resurrection*. Cicero, ad Attic. L. 4. 6, calls his own condition, after he had been recalled from exile to his former dignity and office, a *regeneration*; using the same term. In this sense it applied very appropriately to Christ's resurrection, when according to his own prayer and doctrine, he was to regain his former glory. When the soul entered into a new body according to the Pythagorean doctrine, that sect called this new state of things, a *παλιγγενεσία*, or *regeneration*.

The true import of the passage which reconciles all, is, by regeneration let us understand the kingdom of Heaven, which commenced when Jesus entered into his glory, and will last to all eternity. And as Kypke, Rosenmüller and others, have noted that the word *χρῶς* is to be understood in the sense of governing or presiding, Gen. 48. 16, so the apostles shall preside in the kingdom of Jesus forever, as the heads or chiefs of the twelve tribes of Israel, presided next to the king, in the ancient state of Israel.

## SECTION NINETY-FOURTH.

## AMBITION OF ZEBEDEE'S SONS.

Then came to him the mother of John and James, the sons of Zebedee, with her children, and prostrating herself, said: Teacher, we desire some thing of thee, grant us our request. And he said to them: What would ye, that I should do for you? She said.\* Grant that these my two sons may sit, the one on thy right hand, and the other on thy left,† in thy kingdom of glory. Jesus answered: Ye know not what ye ask. Can ye drink of the same cup‡ with me, and endure the baptism which I shall undergo? They said: We can. Jesus

\* The seeming discrepancy between the Evangelists Matthew and Mark is easily removed. Matthew says the request was made by the mother of Zebedee's children, Mark, that it was preferred by John and James, her sons; the two are reconciled by supposing that the mother, attended by her sons, introduced the request, in which they concurred; and Jesus knowing the ambitious desires of John and James, addressed his answer to them.

† In the grand Sanhedrin, the *Ab* or Father of the Council, sat on the right hand of the President; and the second vice-president sat on the left. The seat on the right hand of a king was reserved for the person who held the second rank in the kingdom, 1 Kings 2. 19, and the seat on the left was for him, who was third in office. Hence we see the extent of these men's desire. These sons of Zebedee did not conclude from what Jesus had said of Peter, *having the keys of the kingdom of Heaven*, that any particular prerogative was intended by it; for then they would have considered the dignity for which they petitioned as already promised to another.

‡ Baptism, as performed among the Jews by immersion, was used as an emblem or representation of death; and the cup of any person was a usual phrase, in both sacred and profane writers, to denote the prosperous or adverse circumstances of that person. Thus Tibullus says: *Tristia cum multo pocula felle bibit*. David calls God the portion of his cup, Ps. 16. 5, but both he and the prophets speak of God's cup of wrath for the wicked, Is. 51. 17, 22; Jer. 25. 18; Ezek. 23. 33, Ps. 11. 6. The cup and baptism of Jesus in this place signify his great sufferings, and cruel death. The word βαπτίζω often signifies to overwhelm with calamity. Thus Josephus, speaking of a gang of robbers who forced their way into Jerusalem, says βαπτισαν την πόλιν, they baptized the city.



answered: Ye shall indeed drink of the same cup, and be baptized with the same baptism, but to sit at my right hand or left, is not in my power\* to grant, except to those for whom *this honour* is destined by my Father.

And the ten, having heard, began to express indignation against the two brothers, John and James. But Jesus calling them, said: Ye know that the rulers of nations exercise arbitrary power over them, and the princes of these rulers, called benefactors, tyrannize over them, but let it not be so† among you. Whoso-

\* Here we learn that the authority of Christ, is not *absolute*; but that he himself is subject to the appointment, rule, and authority of the Father. The disposal of the chief seats was not at his will, but in accordance with the Father's direction: he who derived his life, his authority, and commission from God, could not be God. The chief seats in Heaven, are here by Jesus assigned according to the decree of God to no man, but to him who like Christ shall distinguish himself by extraordinary services. None are born heirs of heaven; the inheritance must be obtained by conquest.

† In this address to his disciples, Jesus alludes to the diversity of rank that obtained in the political government of nations, according to which, one class of rulers govern the people, whilst the same rulers are governed by others of a higher order in office; but he prohibits such diversity among his disciples. Have those who are called *Spiritual Lords, Metropolitans, Archbishops, Cardinals, Popes*, read this passage of scripture? If they have; what hut that spiritual blindness, inflicted by the god of this world, could prevent them from perceiving, that such titles and ranks are as repugnant to the religion of Jesus, as the delusion and tyranny of *Mystery Babylon* are to the divine light, and benign reign of the kingdom of Heaven? Such *anti-Christian hierurchy* is as great a profanation of the divine government, which Jesus has established in his Church, as the offering of Antiochus Epiphanes, when he sacrificed a sow on the consecrated altar at Jerusalem; or the profanity of Belshazzar, when he introduced the *holy vessels* of the Jewish temple, at the *intemperate banquet* in Babylon.

The very Greek word *euergetas*, used by the Evangelist and translated benefactor, was the surname of some of the Ptolemies of Egypt. *Ptolemy Euergetes*. It was a custom among the ancient Romans to distribute part of the lands, which they had taken by conquest, among their soldiers. These lands were called *beneficia*, *benefices*; those who held them were called *beneficiarii*, *beneficed persons*; and no wonder that those sovereigns, however *tyrannical*

ever would be great among you, let him be your minister, and whosoever would be a chief among you, let him be servant of all; for thus the son of man came not to receive attendance, but to minister, and to give his life a ransom\* instead of many.

in other respects, were termed *benefactors*, by those *beneficed persons*, who depended on the bounty of their sovereigns, for their *benefices*. Agreeably to this ancient use of *Pagan Rome*, we too have in the *professed but degenerate church of Christ*, *benefices* held at the will of the *Patron or Sovereign*, and *beneficed persons or incumbents*, who praise their *benefactors*, speak of the *divine right* to act thus, and shut out the light of Heaven by bartering the truth for a mess of pottage, to the shame and abuse of the Christian religion.

\* The great end of Christ's mission is here plainly declared by himself to be the redemption of mankind by the substitution of himself as a ransom for their deliverance from sin and its reward, *miser*y and destruction. Wakefield thinks the phrase should be rendered, *one ransom instead of the many*, which were prescribed by the Jewish law. This interpretation is favoured by the language of the apostle, Heb. 10. 14; but what Mr. Wakefield labours to avoid is not the less certainly the fact: That *Jesus died the just instead of the unjust*, 1 Peter 3. 18. Without admitting the doctrine of Christ's *vicarious sacrifice*, it is impossible to give any rational and satisfactory account of the origin, institution, or prevalent use of expiatory sacrifices. On this doctrine is suspended the whole meaning and spirit of the Jewish ritual: on it depends the relationship of Christianity and Judaism, the connection between the Old and New Testament dispensations.

The word *λυτρον*, properly signifies the price paid for the redemption of a captive: Thus Plutarch in *Problemat. Hellen.* p. 293, *Τῶν ἀλυσκομένων λυτρὰν καταβάλλειν ἐστὶ καταβαλὼν, καὶ τὸ τοῦ λαμβάνοντος ἀφίτης, ὃ λαβὼν αἰχμαλώτην ἀπὸ χειρὸς ἐκείνου.* The apostle says Christ gave himself, *ἀντὶ λυτρῶν*, the *substitute for the ransom price*, instead of all men, 1 Tim. 2. 6. *λυτρον* is also used by the Septuagint as the translation of the Hebrew *Pidion*, the *ransom paid for a man's life*, Ex. 21. 30; Num. 3. 49, 51; and also as the translation of the Hebrew *coffer*, a *satisfaction*, or *atonement* related for the life of a murderer, Num. 35. 31. The same word *λυτρον* is also used by the Septuagint or Hellenistic writers instead of the Hebrew *Asham*, *sin*, *curse*, or a *sin offering* or *expiatory sacrifice*, Ex. 29. 14; Lev. 5. 19, and 7. 2; 1 Sam. 6. 3; Isaiah 53. 10, compared with 2 Cor. 5. 21; 1 Peter 2. 24.

The doctrine of vicarious and expiatory sacrifices was generally believed by both the Jewish and Gentile world, and the preposition

## SECTION NINETY-FIFTH.

## PARABLE OF THE LABOURERS.

Now many shall be first that are last, and last that are first; for the administration of heaven resembles the conduct of a householder,\* who went out early in the morning to hire labourers for his vineyard. Having agreed with some for a denarie a day, he sent them into his vineyard. About the third hour he went out and seeing others unemployed in the market-place, said to them: Go ye likewise into my vineyard, and I will give you what is reasonable. Accordingly they went. Again, about the sixth hour, and about the ninth, he went out

αὐτῶν or ντῆς joined to the word λατῶν, has been justly urged in proof of the doctrine of *substitution*. This use of the Greek terms we find frequently in both the Heathen and Christian writers. Lucian represents Ganymede promising to sacrifice a ram καὶ λατῶν ὑπὲρ ἐμοῦ, a ransom for himself, provided he should be dismissed. One would almost think that the words of this text were paraphrased into Latin, on reading in Virgil, *Unum pro multis dabitur caput*. *One man must be given instead of many*. The same may be said of the prediction of Caiaphas; It is expedient that *one man should die instead of the people*, and the whole nation perish not, John 11. 50. Thus also Alcestes apud Euripid.

Εγὼ σὶ προσβύνησα, κ' αὐτὴ τῆς ἐμῆς  
Ύλης καταπύσσει φῶς τοῦ κόσμου,  
ὅπως πᾶσι μὴ μὴ θάμην, ὑπὲρ σέθεν.

In this quotation from Euripides both αὐτὴ and ὑπὲρ are employed in the sense of *instead of*. Many similar examples have been adduced by Casaubon, Salmasius, Pearson, Le Clerc and others. This doctrine of Christ giving himself a redemption price, or instead of that price for the salvation of mankind, is unquestionably the import of John 15. 13; Rom. 5. 6, 7, 8; 1 Peter 3. 18. The belief of this doctrine is that which gives efficacy to faith; hence a firm reliance on the vicarious sufferings of Jesus is essential to the faith and name of a true Christian, and indispensable to the vitality of the Christian religion.

\* Lightfoot, Hammond, and others think this parable was in common use among the Jews, because they find it in the Talmud or Jerusalem Gemara, book Berachoth, though they acknowledge that it is not verbatim the same as that in the gospel: but Le Clerc thinks

and did the same. Lastly, about the eleventh hour he went out, and finding others unemployed, said to them: Why stand ye here all the day doing nothing? They answered: Because no man has hired us. He said to them: Go ye also into my vineyard. And when it was night, the proprietor of the vineyard said to his steward: Call the labourers, and pay them their wages, beginning with

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these men do not sufficiently regard the character of a divine teacher, when they represent him using common proverbs as his own, and thinks it more probable that the writer of the Talmud should have imitated the gospel parable.

The intention of the parable is to reprove the spirit of Pharisaic pride and the ambitious disposition of some of his own disciples, who being first called, and consequently having laboured in the service of religion longer than others, imagined that they had a preference, and ought to obtain the chief honours of God's kingdom. Jesus informs them, that those who were first might be last, and those that shall be last may become first or most eminent. This he assumes as his text, with which he begins and concludes the parable intended for its illustration. In this beautiful simile, Christ teaches a doctrine which we see every day exemplified, that not those who live longest or begin the pursuits of commerce, literature, or science, or religion, do always attain the greatest eminence and success, but often others who arise in later years, do by greater diligence and more favourable opportunities, excel and surpass their predecessors. Hence Jesus informs his disciples, that none should be esteemed first or chief by him merely because they thought themselves to be so, as did the Pharisees, nor should any be preferred, merely because they had been first called as were the Jews into the Church, and Peter, James, and John, to the apostleship. Nor should any be preferred on account of earthly extraction, as the Jews who boasted of relationship to Abraham, and John and James, who were our Lord's brethren, for he had taught them, that they should be considered his mother and brethren, who hear the word of God, and do the will of his Father in Heaven, Matt. 13, 50, and Luke 8, 21. Nor lastly, should any be preferred, because of age, riches, dignity, or office, but they who in preaching his doctrine and promoting the cause of his religion on earth, would sustain the greatest labours and sufferings, and show the greatest cheerfulness and persevering industry.

There are seven particulars in this parable worthy of notice, and though many have spoken well on the design and import of this parable, we feel disposed to follow Wetstein's opinion, with a few variations.

the last, and ending with the first. Then they who had been hired at the eleventh hour came, and received each a denarie. When the first came they imagined they should receive more; but they received each only a denarie. Upon receiving it, they murmured against the householder, saying: These last have worked but one hour; yet thou hast made them equal to us who have

1 *The kingdom, βασιλεια*, of the highest Heaven, means the administration of that kingdom through the medium of divine Revelation, in the hands of a Mediator, both under the Jewish and Christian dispensations; and subsequently over the souls of the redeemed, to all eternity.

2 *The Householder* is God the Father, from whom are all things, Rom. 11. 36, 2 Cor. 5. 18. This is the Householder, who planted the vineyard, Matt. 21. 33, and who is called by the Evangelical Prophet, the Lord of Hosts, Isaiah 5. 7.

3 *The Vineyard* is the Church of God including all believers, under every dispensation of revealed religion, Is. 5. 1—10; Ps. 79. 16; Matt. 21. 41; Rom. 2. 28, 29, and 11. 17, 18, 24.

4 *The labourers* are the officers of God's kingdom, especially, the ministers of his Church; but generally, under this title, may be admitted, all professors of true religion, who in their various stations have employment appointed them by God: and all of them are called to work out their own salvation, with fear and trembling, Philip. 2. 12.

5 *The time of labour*, is manifestly the time of life, John 9. 4. contrasted with that night of death, when no man can work, or the grave where there is no work, knowledge, or wisdom, Eccles. 9. 10. This day is divided into four parts, after the Jewish custom, John 11. 9. It was usual in Judea to divide the day into twelve hours, beginning to reckon at sunrise or six o'clock in the morning; and consequently their third hour, answered to our ninth, and the sixth to our twelfth. The five calls may be referred to childhood, youth, manhood, middle age, and old age.

6 *The Steward*, is the Lord Jesus, whom God has appointed to be Judge of the living and the dead, John 5. 22; Acts 17. 31. The evening of the day, the going down of the sun, called the twelfth hour by the Jews, here signifies the time of death when Christ, by the command and appointment of God, rewards every man according to his works. Here then we have a proof that the day of judgment is not the same time, in respect to all, but is at the time of each man's departure out of this world.

borne the burden and the heat of the day. He answering said to one of them: Friend, I do thee no injury. Didst not thou agree with me for a denarie? take what is thine, and depart. It is my will to give to this last as much as to thee. And may not I do what I will with mine own? Is thine eye evil, because I am good? Thus the last shall be first, and the first last.

*7 The wages.* Grotius adduces a passage from Tacitus to show, that the usual hire of a man for a day was one denarie: equal to seven pence three farthings English, or twelve and a half cents American. None therefore were promised more than a denarie, and if those who wrought one hour obtained a full day's wages, it was either on account of the gracious bounty of the Householder, or because of the quantity and quality of their labour.

Let us beware of wresting this parable to our own destruction. Let not the conclusion be drawn that all men shall obtain equal rank and happiness in another world; for this is repugnant to the very letter of this parable, which supposes all who receive any wages to have been labourers in the vineyard of God, and consequently must have been not only professed, but also fruitful members of Christ's Church on earth. Nor let any man imagine that if he turn to God late in life, or even on a death bed, his reward shall be equal to his who bare the burden and heat of the day; for this conclusion is refuted by the parable of the ten talents, which gives to every one according to his improvement, Matt. 25. 14,—29; compared with Luke 19. 12—21; and also to the promise of Christ to the apostles that they should be distinguished as Judges of Israel in his kingdom, Matt. 19. 28, and Luke 22. 30. If therefore a Paul come into the vineyard, as one born out of due time, and obtain a higher rank than another apostle, it is because he laboured more abundantly than them all, by travelling, preaching, and suffering more than any other, 1 Cor. 15. 7—10. And as Paul was the last and chief of the apostles, the reason readily appears why Jesus put the first last, and the last first.

## SECTION NINETY-SIXTH.

### LAZARUS RAISED FROM THE DEAD.

Now one Lazarus of Bethany, the village of Mary and her sister Martha, was sick. This Mary whose

brother was sick, was the same that anointed\* the Lord with perfumes and wiped his feet with her hair. The sisters therefore sent to tell Jesus: Master, lo, he whom thou lovest is sick. Jesus hearing it said: This sickness will not prove fatal, but conduce to the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. Having then heard that he was sick, Jesus stayed two days in the place where he was.

Afterwards he said to his disciples: Let us return to Judea. The disciples answered: Rabbi, but very lately the Jews would have stoned thee, and wouldest thou return thither? Jesus replied: Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world: but if he walk in the night, he stumbles; because there is no light. Having spoken thus, he added: Our friend Lazarus sleeps; but I go to wake him. Then said his disciples: Master, if he sleep, he will recover. Jesus spake of his death; but they thought he spake of the repose of sleep. Then Jesus told them plainly: Lazarus is dead. And on your account I am glad that I was not there, that ye may believe; but let us go to him. Then Thomas said to his fellow-disciples: Must we also go that we may die with him?

When Jesus came, he found that Lazarus had been already four days in the tomb. Now Bethany being only about fifteen furlongs from Jerusalem, many of the Jews came to Martha and Mary to comfort them on the death of their brother. Martha, having heard that Jesus was coming, went and met him; but Mary remained in the house. Then Martha said to Jesus:

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\*The anointing to which the Evangelist alludes, is that mentioned, John 12. 5, which happened at the house of Simón the leper, only six days before the Passover, and about five before Christ's death. John therefore anticipates the account, because it served to designate, more particularly, the person of whom he spoke.

Master, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou shalt ask of God, He will give thee. Jesus said to her: Thy brother shall rise again. Martha replied: I know that he will rise again at the resurrection\* on the last day. Jesus said to her: I am the resurrection and the life.† He who believes on me, though he were dead, shall live; and whosoever lives and believes on me, shall never die.‡ Believest thou this? She answered: Yes, Master, I believe that thou art the Messiah, the Son of God, he who comes into the world. Having said this, she went and called Mary her sister, whispering her: The teacher is come, and calls for thee. When Mary heard this, she instantly rose and went to him. Now Jesus had not yet entered the village, but was in the place where Martha met him. The Jews then, who were condoling with Mary in the house, when they saw that she arose hastily, and went out, followed her, saying: She is going to the tomb to weep

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\* From this reply of Martha, it is manifest that the belief of the doctrine of the Resurrection was general among the Jews, in the time of Christ. Indeed this doctrine, is very expressly acknowledged, 167 years before Christ, 2 Macc. 7. 9, 14, and 12. 43. Nor is it possible to fix on any period of history, whether Jewish or Heathen, when this doctrine of a future existence was not generally believed, in the religious world.

† Here the language is figurative, the effect being put for the cause. Jesus is the resurrection and the life because he is the author of both to all true believers. Every soul that shall enjoy immortality or a resurrection to everlasting life, will feel his obligation to the mediatorial office of Jesus. Bengel's note is worthy of respect: "I am the resurrection of the dying, and the life of the living. He first speaks of believers who died before Christ, and secondly of believers falling asleep after the death of Christ. All who saw Christ in faith and died before his death, were included among those who, rose at his resurrection, Matt. 27. 52. The word resurrection is properly applicable to the Christian religion." Paul says, Christ was the first born and first fruits from the dead, because none obtained a resurrection till after his ascension.

‡ This declaration of our Lord seems to limit the resurrection



there. Mary having come to the place where Jesus was, and seeing him, threw herself at his feet, saying: Master, hadst thou been here, my brother had not died. When Jesus saw her weeping, and the Jews weeping who came with her, he groaned deeply, and was troubled, and said: Where have ye laid him? They answered: Master, come and see. Jesus wept. The Jews therefore said: Mark how he loved him. But some of them said: Could not he who gave sight to the blind man, have even prevented this man's death? Jesus therefore again groaning, came to the monument. It was a cave, the entrance whereof was shut with a stone. Jesus said: Remove the stone. Martha, the sister of the deceased, answered: Sir, by this time the smell is offensive,\* for this is the fourth day. Jesus re-

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to true believers, and unequivocally affirms that there shall be no suspension of life to these believers, *they shall never die*. It is a perversion of Christ's words to translate them, *shall not die for ever*. It is the peculiar privilege of the Christian believer, to pass immediately from a dissolving body to the upper mansions, which Christ has prepared for their eternal abode. Hence the doctrine of the soul's sleep, is not merely a false notion but an anti-scriptural and injurious heresy.

\*Our Lord gave life to the human body at different times, in various stages of corruption and decay. The body of the widow's son was restored within one or two days after his decease: for he was recalled to life as they were carrying him to the grave. The resurrection of Lazarus was the third instance, and it was attended with some striking peculiarities. The body had lain four days in the grave. In those warm climates, the terrible process of corruption and decay was always rapid. The flesh would have begun to mingle with its kindred elements. The relations and friends of the departed were so sensible of this, that they attempted to dissuade our Lord from going to the sepulchre. Although they knew that he had raised one man from the dead, they did not believe it possible that He could restore life to him, who for so many days had "said to corruption, thou art my father, and to the worm, thou art my sister and brother" Our Lord, however proceeded to demonstrate his mighty power, and the great truths he had come down to teach, by the resistless evidence of a public and undeniable fact. No sooner were the words uttered, "Lazarus come forth," than he that was dead came forth.

plied: Said I not to thee, If thou believe, thou shalt see the glory of God? Then they removed the stone. And Jesus lifting up his eyes, said: Father, I thank thee that thou hast heard me. As for me, I know that thou hearest me always; but I speak for the people's sake who surround me, that they may believe that thou hast sent me. After these words, raising his voice, he cried: Lazarus, come forth. And he who had been dead came forth, bound hand and foot with fillets, and his face wrapped in a handkerchief. Jesus said to them: Unbind him, and let him go. Many therefore of the Jews who had come to Mary, and seen what Jesus did, believed on him. But some of them repaired to the Pharisees, and told them what Jesus had done.

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Unable to walk, for he was swaddled, and bound both hand and foot in his grave clothes, according to the Jewish custom, he glided forth from the grave, and appeared among the astonished multitude. His body was unchanged. He was again to dwell with his family and friends, the same as he had ever been. Like the daughter of Jairus, and the widow's son, he was again to resume his place in society, to fulfil the ordinary duties of life, and his body resumed the same functions and properties as it had ever possessed. And we are informed, by the history of the early Church, that Lazarus lived for many years, an unexceptionable witness of the truth of God, and the divine mission of Christ.

The resurrection of Lazarus was the last and most solemn appeal of a miraculous nature, which he made to the Jewish nation before his apprehension. John is the only Evangelist who has related the miracle, and he proceeds to mention the consequences both to Christ himself and to the Jewish nation. Immediately after the bystanders had reported the miracle to the Sanhedrim, they decided upon putting Jesus to death. He thereupon retired to Ephraim, about twenty miles from Jerusalem, that he might escape the persecution of the Jews, who were anxiously bent on his destruction, John 11. 55, and remained there with his disciples until six days before the Passover, when he went to Bethany, to sup with Lazarus, and was anointed by Mary. The internal evidence arising from the conversation which the three Evangelists have recorded, seems to be decisive of the propriety of this arrangement.

## SECTION NINETY-SEVENTH.

## DECREE OF THE SANHEDRIM.

Then the Chief Priests and Pharisees assembled the Sanhedrim, and said, What are we doing? This man performs many miracles, and if we suffer him thus to proceed, all the people will believe in him, and the Romans will come and destroy both this place and our nation. One of them named Caiaphas, being High Priest that year, said to them: Are ye so void of understanding, as not to consider, that it is more expedient for us, that one man should die instead of the people, than that the whole nation should perish? This he said not merely of himself, but being High Priest, he prophesied that Jesus would die for that nation: and not for that nation only; but that he might gather into one body, the children of God, who were scattered abroad. So on that day,\* they resolved to put Jesus to death. Then Jesus walked no longer publicly among the Jews, but departed to the country, near the wilderness, into a city called Ephraim, and there abode with his disciples. Then the Chief Priests and Pharisees issued an order, that if any man knew where Jesus was, he should give information, that they might apprehend him. The Chief Priests also determined to kill Lazarus, because, by his means, many of the Jews, withdrew and believed on Jesus.

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\* This public act of the Jewish nation sealed their destiny. In no instance has the Latin proverb been more applicable, *Quos vult perdere Deus prius dementat*. Their worldly prudence lead them to sacrifice an innocent man as a means, in their opinion, of public safety, but the shedding of his blood filled the cup of their iniquity, and the cup of God's wrath was poured out upon their nation. Their most sacred things had become venal, and by the influence of bribery or a heathen power, the High Priest was changed frequently. Caiaphas, as appears from Acts 4. 6, and 5. 17, was a Sadducean infidel, who regard the present world as the sole portion of man, and therefore advised the death of Jesus as conducive to national welfare.

## SECTION NINETY-EIGHTH.

## CHRIST'S LAST JOURNEY TO JERUSALEM.

But when the Passover of the Jews was near, many went up to Jerusalem from that country, before the Passover,\* to purify themselves. And the people were seek-

\*The Passover, the Pentecost, and the feast of the Tabernacles, were festivals, instituted for the purpose of commemorating the wonderful kindness of God. The Pentecost continued only for one day, the Passover seven, and the feast of the Tabernacles eight, but the first and the last only, in both cases, were properly considered festival days, in which no employment, further than was necessary to prepare food, was permitted. Exod. 12. 16. Lev. 23. 7.

At the return of the three great festivals, all the adult Jews made their appearance, either at the tabernacle or temple, with presents, which were taken from the second tythes, the firstlings of the second product of the flocks, and the second first-fruits. They offered sacrifices, feasted; and with songs, music, and dances, rejoiced in God, as a being wonderful for his mercies.

The Festival of the Passover was instituted for the purpose of preserving among the Hebrews the memory of their liberation from Egyptian servitude, and of the safety of their first-born on that night, when the first born of the Egyptians perished, Exod. 12. It was celebrated for seven days from the 15th of the month Abib or Nisan, answering to the first week of April; or commencing at the first vernal full moon. Exod. 12. 1—28. 28, 15. Lev. 23. 4—8. Num. 28. 16—25. Deut. 16. 1—8.

It is well known that the *passover* was so named from the angel's passing over the houses of the Israelites, and sparing their first-born, when those of the Egyptians were put to death. Exod. xii. 12. 13. The Hebrew verb, whence the word *passover* is derived, does not only signify to pass from one place to another, but also to pass over, to spare, to pass without doing any harm; and therefore the Seventy have rendered it by a word that signifies to protect. The name of *passover* was also given to the lamb, that was killed on the first day of this feast, Ezra vi. 20. Matth. xxvi. 17. Hence these expressions, *to eat the passover*, Mark xiv. 12. 14, *to sacrifice the passover*: 1 Cor. v. 7; and hence also it is that Paul calls JESUS CHRIST *our passover*, 1 Cor. v. 7, that is, *our paschal lamb*. The *passover* was otherwise named the *feast of unleavened bread*, Luke xxii. 1. Mark xiv. 12, because it was unlawful to eat any other sort of bread during the seven days the feast

ing Jesus, and saying each to the other as they stood in the temple: What think ye, will he come\* to the festival. Now as Jesus was going up to Jerusalem, while they were on the way, Jesus walked before † the disciples, and they followed him with astonishment and fear. Then he took the twelve apart, and said to them: Behold we are going to Jerusalem, and all that the Prophets have written ‡ concerning the Son of Man, shall be

lasted, *Exod. xii. 18; Numb. xxviii. 17; Deut. xvi. 8.* This name, however, more particularly belongs to the second day of the feast, i. e. the fifteenth of the month, *Lev. xxiii. 6. Mark xiv. 1.* We have an account of all the ceremonies belonging to the passover in several places of the *Pentateuch*. They may be reduced to these three heads. 1. The killing and eating of the *paschal lamb*. 2. The eating the unleavened bread. And, 3, The offering up to God the *omer*, or handful of barley.

We have now followed the transactions of our Lord as far as recorded by the Evangelists, from his birth to within one week of his crucifixion. During his public ministry we find he attended one Passover, Section twenty-sixth, p. 98; one Pentecost, Section forty-fifth, p. 172; one Feast of Tabernacles, Section sixty-third, p. 240; one Feast of Dedication, Section eighty-ninth, p. 332; and now we are following him to Jerusalem to a second Passover, at which he is crucified: So that the whole public ministry of Christ is included in 16 months from the beginning of A. D. 31 to April A. D. 32, answering to the years 29 and 30 of the vulgar era. See this chronology established in the notes, pp. 20—21.

\* This inquiry was either made by the people coming from the country and others who were desirous of hearing Jesus, and seeing his miracles; or by those who were inimically disposed towards him, and therefore willing that he might be delivered to the Chief Priests; or lastly it may have been made by those who felt no other interest than mere curiosity to know whether he would venture under existing circumstances to attend the Passover.

† Notwithstanding Jesus' fore-knowledge of the awful events that should befall him at Jerusalem, he is first in the company, *walking before*. But he came to do the will of his Father, and set us an example, that we should follow his steps: therefore when duty calls, danger must be braved. Life and all we are or have, must be made a free will offering to God, if we would receive his approbation, or enter the heaven he has prepared.

‡ Peter says the Prophets testified before hand of his sufferings,

accomplished; for he shall be delivered to the Chief Priests and Scribes, who will condemn him to death; and deliver him to the Gentiles, who shall mock him, insult him, spit on him, scourge him, and crucify him: but being put to death, he will rise again on the third day.\*

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*and the glory that should follow*, 1 Peter 1. 11. See and compare, Ps. 2. 1, 2, and 22. 6, 7, 8; Is. 53. 6; and 58. 5, 6, 10, 12; Micah 5. 1; Ps. 16. 10, and 22. 15; and Hosea 6. 2. In these passages, all the events which Christ foretells should befall him at Jerusalem, are minutely described by the Prophets.

\* The last passage cited in the foregoing note, Hosea 6. 2, says: *On the third day he shall raise him up.* This is perfectly harmonious with the words of the Evangelists, Matt. 20. 19, Mark 10. 34, Luke 18. 33. See the note on the Jewish method of calculating time, p. 184.

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## SECTION NINETY-NINTH.

### CURE OF BLIND BARTIMEUS.

As they proceeded on their journey, and came nigh, they entered and passed through Jericho.\* But it hap-

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\* The city of Jericho, for greatness and opulence, was inferior to none in Palestine, Jerusalem excepted. It was beautified with a palace for the reception of the governor, if he chose to go thither, with an amphitheatre for public shows, and with a hippodrome for horse races. The city was pleasantly situated at the foot of that range of hills which bounded the Campus Magnus to the west. The country round was the most fertile spot in Canaan, yielding, besides the necessaries of life in great abundance, the best palms, also excellent honey, and the famed balsam tree, the most precious production of the earth. The fruitfulness of this region was owing to various causes, and among the rest to a fine spring, with which it was watered, and which anciently was sweetened by the prophet Elisha, who blessed the land likewise by God's command, with perpetual and extraordinary fruitfulness, see 2 Kings 2. 21. The air here was exceedingly mild, for when it snowed in the other provinces of Palestine, and was so cold that they were

pened, that as they departed from Jericho, a great multitude of people was following him, and lo! blind Bartimeus\* was sitting by the road side begging. And hearing the multitude pass, he inquired: What can be the matter? And being told that Jesus of Nazareth was passing, he cried: Jesus, Son of David, have mercy on me! Then those who were walking in front rebuked him, that he might be silent, but he cried much louder, Son of David, have mercy on me! Jesus stopping, ordered him to be brought. So they called the blind man,

obliged to make use of the warmest clothing, the inhabitants went about clad in linen only. Hence, as Josephus tells us, Bell. v. 4, the territory of Jericho was called *ἡ οὐρανός*, a heavenly country, resembling Paradise for beauty of prospect, fertility of soil, and felicity of climate. The fountain that enriched this delightful spot was so large as to deserve the name of a water, or river, Josh. xvi. 1, and refreshed by a plain of seventy stadia long, and twenty broad. But the excellency of its quality was visible in its effects; for it gladdened the whole tract through which it gilded, and made it look like a garden, affording a prospect the more agreeable, as the neighbouring country was bleak and inhospitable. Jericho was 120 stadia, i. e. fifteen miles from Jerusalem, almost due east, the country between being mountainous; but from thence to the Jordan, which was at the distance of twenty stadia, or two miles and a half, and towards the Asphaltite Lake, the land was flat and barren.

\* Lightfoot supposes that Jesus cured one blind man as he entered Jericho, of whom Luke speaks, and another as he departed from Jericho, of whom Mark speaks, and that Matthew combines the narrative of both, as that of the same event. This supposition does not reconcile the discrepancy in the narrative of Luke and Mark, concerning the scene of the miracle; for they place it on opposite sides of the city.

The general conclusion is, that the histories of Mark and Luke are two distinct narratives of two separate cures. On this supposition proceed the Harmonies of Chemnitz, Richardson, Lamy, Cartwright and Toinard. But the probability is against this opinion, on account of so many coincidences in both narratives.

In the series of the several circumstances mentioned by all the Evangelists there is much sameness. 1. The blind man sat by the way-side, near Jericho. 2. He called Jesus the Son of David. 3. The multitude rebuked him. 4. Jesus stopped and called him. 5. The question which Jesus asked, and the answer he received are

saying: Take courage, arise, he calls thee. Then he cast aside his mantle, sprang up, and came to Jesus. And when he came near, Jesus said: What wouldst thou that I should do for thee? The blind man answered: Master, may mine eyes be opened, that I may receive sight. So Jesus being moved with compassion, touched his eyes, and said: Receive thy sight, and go thy way, thy faith has cured thee. And immediately he received sight, and followed Jesus, glorifying God, Then all the people beholding, gave praise to God.

the same, in all the accounts. And 6, they all agree that the blind man followed Jesus.

If Jesus had wrought a cure of this sort before he entered Jericho, for which all the people gave praise to God; it is not easy to imagine, that the multitude would, immediately after, rebuke another who called upon him in the very same manner. And though the accounts vary in some particulars, yet no where, I think, so much as to make it necessary to suppose, that they are relations of different facts.

The most rational and easy solution is that suggested by Michaelis—that the contradiction arises from a mistake of Matthew's translator. In Syriac, when a noun is in what is called the *Status Emphaticus*, it has the very same orthography, in both the singular and plural numbers, and the number can only be distinguished by the punctuation: likewise in the verb, the third person singular is sometimes written like the third person plural. This supposition will sufficiently reconcile Matthew and Mark, leaving *Timew* as the alone subject of the miracle.

As to the place, Grotius, Le Clerc, and Townsend, would translate the verb *ἤγγισεν* to be near, and thus make Luke say, that Jesus was near Jericho, without determining on what side of the city he was. Townsend alleges, Luke 19. 29, as a parallel phrase, which must be rendered *Jesus was nigh to Bethany*, though he thinks all must agree, that Jesus was going from that village. Boyer and Wakefield suppose, that the Evangelist keeps the termination of Christ's journey in view through the whole narrative, from the time Jesus left Ephraim, which lay to the north west of Jericho, till he entered the city of Jerusalem; hence they suppose that the phrase *came or drew nigh*, Luke 18. 35, and 19. 29; Mark 11. 1, has always allusion to Jerusalem, and not to Jericho, or Bethany. This is very probable, because the events which Jesus predicted should happen on their arrival at Jerusalem, absorbed the attention of the writer.



## SECTION ONE HUNDREDTH.

## CHRIST VISITS ZACCHEUS.

And behold a man named Zaccheus, a rich man, and chief of the publicans, endeavoured to see what sort of person Jesus was, but could not for the multitude, being of a low stature. Therefore running before, he climbed up into a sycamore to see him. When Jesus came to the place, he looked up, and seeing him, said: Zaccheus, make haste and come down, for to-day I must abide at thy house. And he made haste and came down, and received him joyfully. When the multitude perceived this, they said, murmuring: He is gone to be entertained by a sinner.\* But Zaccheus presenting himself before Jesus, said: Master, the half of my goods I give to the poor; and if in aught I have wronged any man, I will restore fourfold.† And Jesus said concerning him: To-day is salvation come to this house, inasmuch as he also is a son‡ of Abraham. For the Son of Man is come, to seek and save that which was lost.

\*So great was the prejudice of the Jews against the tax-gatherers, that they continually ranked them with sinners. Theophylact says, Luke and Mark never mention the name of Matthew, who had been a publican; through fear of bringing reproach on the Gospel among the Jews; therefore they called him Levi. See note concerning the publicans, p. 89, Section Twenty Second.

†This Zaccheus says concerning his general principles and conduct in vindication of himself from the evil surmises of the people. Both the Jewish and Roman laws would have compelled him to restore fourfold, if found guilty of unlawful oppression, in the collection of the taxes.

‡From what Jesus here says, as well as from the name, we learn that Zaccheus was a Jew: and though held in execration for his office, especially by those Jews who held it to be unlawful to pay taxes to a heathen government, yet being a Son of Abraham, he was one of those lost sheep of the house of Israel, which the Son of man came to seek and save, and to whose recovery and conversion the ministry of Christ and his apostles, was entirely directed, till the ascension of Christ.

## SECTION ONE HUNDRED AND FIRST.

## PARABLE OF THE MINAS.

As the people were attentive he added this parable, because he was nigh to Jerusalem, and they imagined that the reign of God would immediately commence.\* A certain nobleman went abroad† to procure for himself a kingdom, and then return; and having called ten of his servants, and delivered them ten minas,‡ he said: Trade with these till I return. Now his citizens hated him; and sending an embassy after him, protested: We will not have this man for our king. When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had gained.§

\* In the preceding Section Jesus had said, when he was entertained at the house of Zaccheus, *this day is salvation come to this house*. From this circumstance probably, and also from his having said a little time before, that his twelve apostles would sit upon twelve thrones, judging the twelve tribes of Israel, they would naturally enough, considering the idea they had of their master, and his kingdom, be led to expect that he would soon assume kingly power, perhaps at the approaching passover, to confound all his enemies, and aggrandize his friends. It was with a view to this state of the minds of his disciples that Jesus delivered the parable.

† This is an allusion to the practice of the kings of Judea, and of the neighbouring countries, to go to Rome to obtain from the Emperors the confirmation of their right to the throne, and to engage their protection. See Josephus' Antiq. B. 14. C. 14, and B. 17. C. 3.

‡ I agree with Dr. Clarke, that there is an impropriety in rendering the original word pound. The Mina or Maneh of silver was sixty shekels, reckoned at three shillings each would amount to nine pounds English, but the gold Mina was equal to £75. A Mina consisted of one hundred drachms, and sixty Minas made a Talent. By the Mina we are to understand a dispensation of the Gospel given to each of Christ's apostles and ministering servants, to use for the benefit of mankind, and the promotion of the Mediator's kingdom.

§ If by Jesus *going away*, and then *receiving his kingdom*, we are to understand his going to his Father and then his returning

Then came the first, and said: My lord, thy mina has gained ten minas. He answered: Well done, good servant, because thou hast been faithful in a very small matter, receive thou the government of ten cities.\* And the second who came said: My lord, thy mina has gained five minas. He answered: Be thou too governor of five cities. Another came, saying: My lord, here is thy mina, which I have kept laid up in a napkin; for I was afraid of thee,† because thou art a hard master; thou exactest what thou didst not give, and reapest what thou didst not sow. He answered: Out of thine own mouth, thou malignant servant, I will condemn thee.

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with power and great glory to raise the dead, and to give to every man according to his works, we may learn from this parable, that the happiness of heaven is not a state of mere enjoyment, without farther exercise or discipline, but a state of great exertion, like that of the government of a city, or a province. We shall then have more important, but more honourable work to do, and therefore may be said to be in a state of discipline and improvement, as long as we continue to exist. So that it is only in a popular and general sense that our state of trial is said to terminate with the present life; the station we immediately enter upon in the next depending upon it.

\*Among the many portions of scripture that teach the doctrine of inequality in a future world, the present parable is not the least conspicuous. At the great day of accounts, every man shall receive according to his deeds. He that gains ten Minas by trading, will be over ten cities, he that gains five, over five cities. That is, each man shall appear in the rank and dignity to which his conduct and services entitle him. *The doctrine of perfect equality*, in another world, has no practical advantage over *Atheism*.

† We see in this instance what miserable excuses men are ready to make for their neglect of duty. They are first governed by their passions, or by their indolence, and let them be ever so much to blame, they will always, like Adam and Eve in paradise, find something to plead in their own excuse. This we see to be the case with the most abandoned of men. By some means or other they often succeed in pacifying their own minds, and as the prophet says, cry *peace, peace to themselves, when there is no peace*. What we see to be the case with others, we should always suspect concerning ourselves. The same bias in our own favour, will always dictate the same idle excuses, which being common to all men, will avail us nothing at the last day.

Didst thou know that I am a hard master, exacting what I did not give, and reaping what I did not sow? Why then didst thou not put my money into the bank, that at my return I might have received it with interest? Then he said to his attendants: Take the mina from him, and give it to him who has ten minas. For I tell you, that to every one who improves,\* more shall be given; but from him who does not improve, even that which he has shall be taken. But as for those mine enemies, who would not have me for their king; bring them hither and slay them in my presence. And having said these things he walked before, travelling towards Jerusalem.

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\* They who have shewn the greatest capacity, and the best disposition to improve what has been committed to them, are the most proper persons to receive more. But it is still as a farther *trust*, which they are to improve, and not merely as a reward for past services; an opportunity of still greater exertion, and a sphere of higher duty; as no doubt will be what is called the happiness of a heavenly state.

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## SECTION ONE HUNDRED AND SECOND.

### JESUS SUPS WITH SIMON AT BETHANY.

Now six days before the Passover, Jesus arrived at Bethany, where Lazarus dwelt whom he had raised from the dead. And one of the Pharisees, Simon the Leper, asked Jesus to eat with him, and he went to the Pharisee's house. When supper was prepared for him, he took his place at the table, and Martha waited, but Lazarus was one of the guests, who reclined at table with Jesus. Then a woman of that city called Mary, who had been a sinner, knowing that he was at table in the Pharisee's house, brought an alabaster box\* contain-

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\* In Matthew and Luke this ointment is said to have been contained in an *alabaster box*, by which was meant a vessel without a

ing a pound of perfumed balsam of spikenard, which was very costly, and standing at his feet, and breaking the box, she poured it on the head and feet of Jesus; and shedding tears on his feet, she kissed them, and wiped them with the tresses of her hair; and the house was filled with the odour of the perfumes.\*

Now when the Pharisee who had invited him, saw this, he said within himself: Should not this man, if he be a prophet, know who she is, and what sort of woman is touching him; for she is a sinner. Jesus said to him: Simon, I have something to say to thee. He replied: Teacher, speak on. A creditor had two debtors, one of whom owed him five hundred denaries; the other fifty; but as they were not able to pay, he freely forgave them both. Now which of these would love him most? Simon answered: He, I suppose, to whom most was forgiven. Jesus replied: Thou judgest rightly. Then

handle such as was used for holding small quantities of very valuable things. Pearce says, *Alabaster* was a substance of which boxes were so commonly made for ointments, that they retained the same name when they were made of gold, silver, glass, or wood.

\* In respect to the anointing of Jesus, four questions are agitated among the Harmonists: 1 Where did it happen? 2 When? 3 How often? 4 By whom? Because of what has been already said by various disputants, each particular might require a distinct dissertation, but we have neither time nor inclination to discuss so extensively a subject which rather excites the curiosity, than promotes the religious improvement of mankind. All will perceive by the arrangement that I have adopted, that I believe our Lord was anointed only *once*; at the house of Simon the Leper, in Bethany; six days before the passover; by Mary Magdalene sister of Martha and Lazarus. All these four conclusions, I have adopted from a conviction, that they can be defended against all that has been said, or can be said on the subject.

1 Tatian the oldest Harmonist connects Luke 7. 37, with Matt. 26. 7. Mark 14. 3. and John 12. 5: and this arrangement has been defended by Grotius and others.

2 Each Evangelist mentions only one anointing, which they all agree happened at a feast.

3 Matthew, Mark, and Luke, say it happened at the house of

turning to the woman, he said to Simon: Seest thou this woman? I came into thy house, but thou gavest me no water for my feet, but she has bathed my feet with tears, and wiped them with the tresses of her hair. Thou gavest me no kiss, but she has not ceased, since she came, fondly to kiss my feet. My head thou hast not anointed with oil: but she has anointed my feet with perfumes. Wherefore, I say to you: Her sins which have been many, are forgiven, therefore, her love is great; but he to whom little has been forgiven, has but little love. Then he said to her, thy sins are forgiven. Thy faith has saved thee; go in peace. But the guests began to say, within themselves: Who is this that forgives sins?

And some of his disciples were expressing their indignation at her, saying within themselves: For what purpose has this waste of the balsam been made? Then said one of his disciples, Judas Iscariot, son of Simon, who

Simon, whom Luke calls a Pharisee, and Matthew and Mark a Leper; and to this, none of the others disagree.

4 All the Evangelists agree that the woman brought an alabaster box of costly ointment, which she brake and poured on Jesus.

5 Mark and John use the phrase, *μαριος μύρου*, as the name of the ointment, which phrase occurs nowhere else, in all the Greek scriptures.

6 John and Luke declare that this same woman whom John calls Mary, sister of Lazarus anointed the feet of Jesus, and wiped them with her hair: none of the others disagree.

7 Whilst John expressly calls the woman Mary, the sister of Lazarus, Luke represents the host as objecting to her character as a sinner, and Jesus admitting and apologizing: The other Evangelists say nothing to the contrary.

8. By carefully comparing the several passages, where the different Marys are mentioned, we shall find, that instead of four, Mary mother of our Lord, Mary wife of Cleophas, Mary sister of Lazarus, and Mary Magdalene, there were only two Marys; the one the mother of Jesus, the other Magdalene. Compare Matthew 27. 56, and John 19. 25, also Dr. A. Clarke's notes on these passages, and what I have said concerning the family of Joseph, Section Twenty-fifth, p. 95. Both Lightfoot and Baronius maintain that Mary, sister of Lazarus, and Mary Magdalene, were the same person.

was about to betray him: Why was not this balsam sold for three hundred denaries, and given to the poor? This he said, not because he cared for the poor; but because he kept the purse, and being a thief he carried off what was put therein. But Jesus said: Let her alone. Why vex ye the woman; she has done a good work on me. For ye have the poor always with you, and whenever ye please, ye may do them good, but me ye have not always. For in keeping this balsam for my burial, she has done what she could, by coming aforehand to pour this balsam on my body for its embalmment. Wherefore I assure you; wheresoever this gospel shall be preached throughout the world, what this woman has done shall be told as a memorial of her.

9. Matthew, Mark, and John say the anointing happened at Bethany, the week before Christ suffered; and it is reasonable to suppose, that the ointment or balsam was that which had been procured for Lazarus and reserved by Mary, till hearing from Jesus that he should be put to death at Jerusalem, she anointed his body against his burial, and wept in expression of gratitude for the miracle Jesus had wrought for her brother, and in sympathy for his sufferings which he was about to undergo at Jerusalem, in a few days.

10 The reason why Matthew, Mark, and Luke do not mention Lazarus, nor his sister, is because they were both alive when they wrote, and knowing the decree of the Pharisees to put Lazarus to death, they refrained from making any allusion to the affairs of that family.

Those who may be desirous of seeing this subject discussed at length, may consult Newcome's Harmony, Section 120, notes; an abstract of which may be found in Clarke's Commentary on Matt. 26th chap. But there is a much more accurate dissertation in Townsend's New Testament, chronologically arranged, vol. 1. p. 375. Pilkington has also given a dissertation of some length, in his Harmony on the anointing. Lightfoot should also be consulted.

## SECTION ONE HUNDRED AND THIRD.

### CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM.

Now when the Jews knew, that Jesus was at Bethany, they came in great numbers; not because of Jesus only,

but that they might see Lazarus, whom he had raised from the dead. The next day, as they approached Jerusalem, being at the mount of Olives, near Bethphage\* and Bethany, he sent two of his disciples, saying to them: Go into the village opposite to you, and as ye enter, ye shall find an ass tied, and a colt on which no man has ever rode, loose it, and bring it to me. And should any one say to you: Why loose ye the colt? say to him: The Master, has need of it; and he will immediately send it. Then they, who were sent, went, and found a colt tied at a door, in a place where two ways met. And as they were loosing it, the owners said: Why do ye loose the colt? They replied as Jesus had commanded them: The Master has need of it. So they let them go. And they brought the colt to Jesus, and having put their mantles on it, they placed Jesus thereon.

Now all this came to pass so as to fulfil the prediction† of the prophet, which says: Tell ye the daughter

\* Bethphage signifies the *house* or *region of figs*. The town was situated on the declivity of the Mount of Olives, about a mile and a half from Jerusalem. The place where our Lord was at this time, lay between Bethany and Jerusalem, on his journey to the latter.

† This prediction of Zechariah, four hundred years before the event, announced to the people of Israel, that the king of Jerusalem, contrary to the universal custom of his own, and of every other nation, should enter his royal city, without any outward pomp and splendour—that he should ride upon the humblest of animals—Himself the meekest and lowliest of men, yet the Saviour of his people, and, as such, be received by them with the loudest rejoicings and acclamations. We are assured by the Prophet Malachi also, that the Messiah should certainly visit the second temple at Jerusalem. Let me therefore, appeal to the Jew who receives the Old Testament, and entreat him to search the records of the history of his fathers, and there find if any Prophet, Priest, or King, or Ruler of Israel before the destruction of the second temple, ever entered into Jerusalem, as Jesus of Nazareth is here represented to have done; and which of all these rulers of Israel united so many of their ancient prophecies in his own person. Of all the long train of Jewish rulers, to whom can we apply the prophecy of Zechariah, and assert that he rode into Jerusalem humble, royal, and a Saviour, visiting and appearing in their temple. Ezra was in their



of Sion: Fear not! Behold! thy King comes to thee, meek, and riding on an ass, even a colt, the foal of an ass. But these things the disciples did not understand, at that time, but after Jesus was glorified, then they remembered, that these sayings had been written concerning him, and had been accomplished by them for him.

Now as the multitude, which was with Jesus when he called Lazarus out of the tomb, was continually testifying, that he raised him from the dead, a great multi-

city when the prophecy was delivered. Nehemiah went up to Jerusalem, attended by the captains and cavalry of the king of Persia, Nehem. ii. 9. When he arose privately in the night, he was accompanied by few only of his train, and though he rode, it was not in the manner described by the prophet.

If we look to the history of the Maccabean family, we may still proceed in vain to find one among them whose characteristics, as a leader of Israel, correspond with this prediction of the prophet. Mattathias excited the people to resistance in defence of their religion. Judas entered into Jerusalem in triumph, purified the temple, and dedicated it again to the worship of Jehovah; as a religious and devout man, he perhaps might be called meek and humble, but where is it recorded that he entered into Jerusalem sitting upon a colt, the foal of an ass?

We are now brought to the days of Herod the king, the cotemporary of Jesus of Nazareth, the tributary dependent on Rome, the fierce, implacable, and haughty murderer of his wife, his people, and his children? Is this the portrait of the expected king of Israel? Was the destroyer of Mariamne, the flatterer of Augustus, was he the meek and humble Saviour, who was to ride into the city among the acclamations of the people? Was Herod the king, who died amidst the deep and indignant curses of a suffering people—was he who was smitten of God—hateful to his own family—and abhorred by his subjects—was this the king for whom Zion was to rejoice, and the daughter of Jerusalem to be glad? Surely neither this man, nor his tyrannical son, nor his family of tetrarchs, nor the corrupt and sanguinary governors from imperial Rome, can appear as candidates for the title of the true King of Israel. None but Jesus of Nazareth, the Prophet of Galilee, who worked miracles, who fulfilled every prophecy, who was so poor that he had not where to lay his head; so humble, that he washed the feet of his disciples, whom the people more than once endeavoured to make their king; and who was now received among them with acclamations and Hosannas. None but He accomplished this prediction of Zecharias,

tude, who had heard that he had done this miracle, went to meet him. Likewise a great multitude of those, who had come to the festival, hearing that Jesus was coming towards Jerusalem, took branches of palm trees, and went out to meet him. And as they went, some spread their garments\* in the way, others cut down branches of trees, and strewed them in the way. And being now nigh, even at the descent of the mount of Olives, the disciples and the multitudes, who went before, as well as those who followed, began to rejoice and praise God in loud acclamations, for all the miracles which they had seen, saying: Hosannah! Blessed be the King of Israel, who comes in the name of the Lord. Blessed be the reign of our father David. Peace in Heaven and hosannah in the highest.

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and entered into Jerusalem, just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass?

Brethren of Israel, you acknowledge the miracles of Christ, although you impute them to magic. Your fathers bore witness to his blameless life, and to the union in his person of many of the characteristics of your expected Messiah. Whenever your promised Shiloh shall appear he must manifest himself in the same manner as Jesus of Nazareth has already done—He must appear in the second temple, and accomplish in his own person all the predictions of your ancient prophets. That this prophecy of Zechariah related to the King Messiah, you are presented with proofs, not from the writings of the Evangelists, whom we indeed believe, like your ancient prophets, to be inspired, but from the writings of your own Talmudists. For of none other can it be said, out of all the rulers or conquerors of Jerusalem, from the building of the second temple after the Babylonian captivity, to its overthrow by Titus; of none other can it be said, that he entered into the holy city, riding upon an ass, amidst the acclamations of the multitude, and the Hosannas of the children.

\* These were the various ceremonies and rejoicing of many of the Jews on the acknowledgment of the Messiah as their king. That the *spreading of their garments* was usual on this occasion, appears from 2 Kings ix. 13. Then they hastened and took every man his garment, and put it under Jehu at the top of the stairs, and blew with trumpets, saying, Jehu is king. The *strewing of flowers and branches* were not uncommonly used before great men of the east. The word *Hosanna*, signifying, "Save, I beseech thee," was

But some of the Pharisees, who were in the multitude, said to Jesus: Teacher, rebuke thy disciples. He replied: I assure you, if these should be silent, the stones\* would cry aloud immediately. Therefore the Pharisees said among themselves: Perceive ye not how little ye avail! See, the world is gone after him!

And as he drew nigh, viewing the city, he wept† over it, saying: Oh! didst thou know—even thou—even on this very day, the things which concern thy peace! But now they are hid from thine eyes! For days will come on thee, when thine enemies will cast a trench around thee, and inclose‡ thee on every side; and dash thee on the ground, and thy children in the midst of thee; and not leave one stone on another, because thou knowest not this season of thy visitation.

a form of acclamation taken from Ps. 118. 25, and used by the Jews at their feast of Tabernacles, and on any great or unusual occasion of rejoicing, 1 Maccab. xiii. 51. By these ceremonies, the people acknowledged Jesus to be the Messiah or Shiloh, whom they expected, "He that cometh, or was sent of God;" thus also completing the prophecy of Zechariah. See Zech. ix. 9, and Matt. xxi. 5.

\* So important are the present transactions to the accomplishment of the prophecy, Zech. 9. 9, and to the public attestation of my advent as the Messiah, that should the multitude be silent, God would put a tongue in each of these stones to cry aloud. Grotius thinks the expression was used proverbially to denote the moral impossibility that Christ's kingdom should not be acknowledged by some.

† This circumstance shews in a most striking light, the sensibility of the mind of Jesus, his feeling and affectionate disposition. He was not content with forwarding his countrymen of their certain ruin, if they should continue in their course of disobedience to God and his prophets, but he was moved even to shed tears on the view of the approaching miseries of his enemies. So far was he from indulging a spirit of revenge, that he expresses the strongest regret, that they had not been more wise for themselves, and that his good will to them could avail them nothing.

‡ At the time that this prophecy was delivered, it was no more probable that the city of Jerusalem would be subject to those dreadful calamities which Jesus here predicts, than any other city in the Roman empire. Yet he not only foretells the certain destruction of it, but the very manner in which it should be accomplished, their enemies casting a trench about it, and compassing it on every side,

## SECTION ONE HUNDRED AND FOURTH.

## JESUS CLEANSSES THE TEMPLE.

When Jesus entered Jerusalem, the whole city was in uproar, saying: Who is this? And the multitude answered: This is Jesus the Prophet, who is of Nazareth in Galilee.

And Jesus went into the temple, and looking around on all thing, he found in the temple\* persons selling

to prevent all ingress or egress, which was actually effected by a wall of circumvallation, in the course of the siege by Titus.

We are informed by Josephus, that a stranger was not allowed to pass into the holy place: that is, into the second court of the temple, where the Jews and circumcised proselytes, when not legally unclean, were admitted. The third court was without the sacred limits, and divided from the other by little pillars, or columns, with this inscription—*Μη δὲ ἢ ἀλλόφυλον ἔσσις τῇ Ἁγίᾳ παρῆσαι*, and the reason is assigned, *τὸ γὰρ δευτέρῳ ἔστι Ἁγίον ἱκαλῆσθαι*. This part of the temple was intended for the Jews who were unclean, and the devout gentiles, the Proselytes of the Gate. Although the Jews held the Gentiles in the greatest contempt, stigmatising them with the opprobrious epithet of "dogs," refusing all intercourse or familiarity with them, still we find them so inconsistent as to suffer them to carry on, even in the very precincts of their temple, in the courts appointed for the Gentiles, a traffic in oxen, sheep, and doves, which were required by the worshippers, for their sacrifices and purifications. In every age of the Jewish Church, many proselytes of the Gate united themselves to the congregation of Israel: but in consequence of the constant merchandise going on, which must be attributed to the negligence of the governors of the temple, the devout Gentiles were at all times disturbed in their devotions; and at the greater festivals must have been nearly or altogether excluded from the place of worship. It was worthy then of the Messiah, to conclude his public ministry, by cleansing the temple, by driving from it the profane and worldly; an action by which he declared himself at once the Lord of the temple, and the protector of all those from among the mass of mankind, who sought him in the way he had appointed. It was impossible that the composure of spirit, and serenity of mind, which are necessary to the duty of prayer, could have been preserved among the loud talking and disputing of buyers and sellers, the jangling of money, the lowing of oxen and the bleating of sheep. Yet it was among these only

cattle, sheep, and pigeons; and money changers sitting. Then having made a scourge of cords, he began to drive thence all that sold and bought in the temple, with their sheep and oxen; and overturned the tables of the money-changers, and the stalls of those who sold doves, saying: Take these things hence. Make not my Father's house a place of traffic. It is written: My House shall be called a House of prayer for all nations, but ye have made it a den\* of robbers. And he would not suffer any one to carry any vessel through the temple. Then the disciples remembered that it was written: The zeal of thy house consumes me.

that the Gentile worshippers could find admission. Our Lord's motive, in the second instance, for thus cleansing the temple, is given by Mark, 11. 17, which passage, says the learned Mr. Mede, ought to be translated—My house shall be called a house of prayer *to*, or *for* all nations—*καὶ τοῖς ἔθνεσι*. Though the Jewish dispensation was not yet completed, the dawning of the new dispensation had begun. It is in the plans of Providence, as it is in the works of creation. The God of nature is the God of revelation. As in nature the seasons so beautifully and so gradually blend with each other, as the closing day insensibly changes into night, or the darkness of the night slowly gives place to the dawn of the morning, and the splendour of the rising sun, so do the various dispensations of an ever-ruling and wise Providence, gradually and slowly accomplish his own prophecies, appealing to our reason, as the visible creation appeals to our senses. This action of our Lord was a visible and open manifestation of his claim to the character of the Messiah; and it was the most significant proof that the temple of Jerusalem must be purified or overthrown, and that the Gentiles should be admitted into the Church of God his Father.

\* According to Matt. 21. 13, when our Saviour drove the buyers and sellers out of the temple, he said to them: It is written, my house shall be called *an* house, not *the* house, of prayer, but ye have made it a den of thieves; or, if it be read with an interrogation, And have ye made it a den of thieves? *Υμεῖς δὲ αὐτὸν ἐποίησατε ΣΗΜΑΙΟΝ ΔΗΤΩΝ*, then the indignation will be increased, from the opposition between God and ye. The same is related by Mark 11. 17, with the same two words, *σπηλαιον ληστῶν*, and so by Luke 19. 46. It may be asked, why the temple should be said by our Saviour to be made *σπηλαιον ληστῶν*, a cave of robbers: was it

Then the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes, saw the wonders which he performed, and the children crying in the temple: Hosanna to the Son of David, they were filled with indignation, and said: Hearst thou what these say? Jesus replied: Yes. Have ye never read: From the mouths of infants and babes, thou hast prepared praises? Then they said to him: By what sign doest thou show us thine authority, for doing these things? Jesus answering, said to them: Destroy this temple and in three days, I will raise it again. The Jews replied: Forty-six\* years has this

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because there were some who bought and sold in it? or because the money changers, or those who sold doves, sat there? None of these persons could be called ληστῆς, latrones or public robbers: nor did their business lie in σπηλαία, speluncæ, dens or caves, so as to cause the temple, in which they were, to be called σπηλαῖον. John, however, in his account of this matter, mentions a circumstance, without the knowledge of which, the reason of this expression, σπηλαῖον ληστῶν in the other three Evangelists, and in Jer. 7. 11, whence it is taken, could not have been understood, and very probably that is the reason why it is mentioned by him, chap. 2. 14, 15, and Jesus found in the temple those who sold oxen and sheep, and doves, and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen. Now it is well known, to those who are moderately versed in antiquity, that the λησται were wont to bring into their σπηλαία, or caves in the rocks, the oxen and sheep which they had stolen. Such an one was Cacus in Virgil, Æneid. viii. 193, who stole Hercules' oxen,

Hic spelunca fuit vasto submotâ recessu.

\*This notation of time has been considered of great importance to the Chronology of the New Testament, and the true time of Christ's ministry. Josephus informs us, that Herod began the rebuilding, or rather the repairing of the temple in the *Eighteenth year* of his reign, reckoned from the death of Antigonus and capture of Jerusalem, which happened, according to the same authority, on the third month of the third year of the 185th Olympiad, Agrippa and Gallis being Consuls at Rome. The decree for making Herod king, passed the Roman Senate in the end of the year 715 U. C. according to Flaccus, but 714 according to Varro; and according to Josephus, Antiq. B. 14. 26, in the 184th Olympiad, when Calvinus and Pollio were Consuls. Add to this

temple been in building, and couldst thou raise it in three days? By the temple, he represented his body. When, therefore, he was raised from the dead, his disciples remembered that he had said this, and then they understood the scripture, and the words which Jesus had spoken.

Now the chief priests, and scribes, and elders sought his destruction, but could not devise how they might effect this; for they feared, because all the people were very attentive to hear him, and were amazed at his doctrine. So he taught in the temple during the day; and leaving them in the evening, he went out of the city, with the twelve to Bethany, where he remained that night.

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three years of Herod's reign, before the capture of the city, and eighteen years after the capture when he began to build the temple, and forty-six years, which the Jews here declare had expired since the latter event, and we shall have  $714+3+18+46=781$ . Now the year of Rome began in the month of April, and the 781st year U. C. ended at the Jewish Passover, in the sixteenth year of the reign of Tiberius, being the first Passover succeeding the Consulship of the Gemini, when according to all antiquity our Lord was crucified: and when according to the date assigned to his birth, in Section Second, p. 19—21, our Lord could be only *Thirty-one years of age*: consequently his public ministry lasted only one year, being the *Twenty-ninth* of the vulgar Christian Era. For though he commenced his ministry about the time of the Dedication, in his *Thirtieth* year, yet, owing to the opposition of the Jews, he almost entirely concluded his ministry at the next feast of Dedication, remaining one month in obscurity at Bethabara, and two at Ephraim in the wilderness near Bethel.

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## SECTION ONE HUNDRED AND FIFTH.

### BARREN FIG-TREE.

And the next morning, as they returned to the city from Bethany, he was hungry; and seeing a fig-tree at a

distance by the road, having leaves, he proceeded to it, expecting to find figs thereon. But when he came to it, he found nothing on it but leaves only, for it was not the season\* of fig-harvest. Jesus said to it: Let no fruit grow on thee, nor any man eat fruit of thee, any more forever. And the disciples heard him. And presently, whilst they were passing, the fig-tree withered from the roots. Then Peter calling the attention, said: Master, lo! the fig-tree, which thou hast cursed, is with-

\* All commentators are agreed in considering this miracle as typical of the destruction of the Jewish nation. If we regard this fig tree as a mere emblem, or type, we shall find a beautiful and perfect harmony throughout the whole. The religion of the Jews had now become merely external, it flourished only in appearance; it possessed the leaves, but not the fruits of holiness. The fig-tree, therefore, became the most apt representation of the state of the Jews at that time, and of their consequent destruction, or withering away. Had it been the season of figs, and the fruit already gathered, the tree would not have been so appropriately the object of a curse, or so expressively a type of the Jewish nation. In this, as in many other instances, our Saviour predicted the future by a significant action or sign, before he judged it expedient to declare it publicly. The parable of the fruitless fig-tree Luke xiii. 5, bears the same signification.

Chrysostom observes, in reference to the question why the fig-tree was cursed, that Christ wished to shew that a punishment would overtake those who crucified Him; but selected a tree, rather than a man, as the object on which to display his power, because His was the dispensation of mercy. The choice of this tree, corresponds with other parts of scripture, Jer. xxiv. 1. Luke xiii. 6. Micah vii. 1. Cant. viii. 11—13.

The Palestine fig-tree, according to Dr. Hales, regularly bears two crops a year, and occasionally a third; the boccoe, or early fig, noticed by Isaiah xxviii. 4, which comes to perfection in the middle or end of June; then the kermesz, or summer fig, begins to be formed, though it rarely ripens before August. About the beginning of Autumn the same tree not seldom throws out a third crop, of a longer shape, and darker complexion than the kermesz, called the winter fig, which hangs upon the tree after the leaves are shed, and ripens, provided the winter proves mild; and is gathered as a delicious morsel in spring. The natural history of the fig-tree in Judea, taken from the accurate Shaw's Travels, p. 276, happily removes the ambiguity in our English Bible, of the parable of the



ered! Jesus answered: If ye have mighty and unshaken faith, ye may not only do what has been done to the fig-tree, but also whatever ye shall say, with confidence in its accomplishment. And whatsoever ye ask in prayer with belief that it shall be done, it shall be granted. He also spake this parable. A man had a fig tree, planted in his vineyard; and he came to it seeking fruit, but found none. Then he said to the vine-dresser: This is the third year,\* that I have come, seeking fruit on this fig-tree, and found none. Cut it down. Why should it cumber the ground? The vine-dresser said: Master suffer it also this year till I dig about it, and manure it; and if, in future, it bear not, thou mayest cut it down.

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fig-tree, by the parenthesis judiciously introduced by Archbishop Newcome. Jesus being hungry, and seeing leaves thereon, which shewed that the tree was alive, though it was not a regular fig season, either for early or for summer figs; yet went to it in a reasonable expectation of finding, perhaps, some winter fruit thereon; but when he came he was disappointed, for he found nothing thereon but leaves. Whereupon he doomed it to perpetual barrenness, in the hearing of his disciples.

\* This has been considered as a note of time of importance in settling the chronology of our Lord's ministry. From the phrase, *three years*, it has been concluded that Christ's ministry must have lasted so long, but this is a mistake, arising from inattention to the peculiar manner of calculating in such cases, among the Jews. I have proceeded throughout this Harmony on the supposition, that our Lord appeared as a public teacher, during the last year of Jubilee ever celebrated by the Jews, in their temple at Jerusalem. This year I believe was what the prophets and apostles call the *acceptable year of the Lord*, and answered to the year 781 of Rome, the sixteenth of the reign of Tiberius, and the *Twenty-ninth* of the vulgar Christian era. Supposing then, that our Lord had commenced his ministry only a few weeks before the beginning of A. D. 29, and continued after the end of that year to deliver some occasional discourses to the Easter of A. D. 30, all who are acquainted with the manner in which the time from his death to his resurrection is computed *three days*, will be satisfied, that Christ's public ministry may be called three years, though in fact it did not exceed sixteen months. A preceptical method of calculating prevailed among the Jews and Romans. If any event took place in the course of a year, though within a few weeks, or even days of the end there-

## SECTION ONE HUNDRED AND SIXTH

## DISCOURSE WITH THE CHIEF PRIESTS.

And after he arrived in the temple, when he was teaching the people and proclaiming the glad tidings, the Chief Priests, Scribes, and Elders of the people came to him, saying: Tell us by what authority thou art performing these things, and who gave thee this authority? Jesus answered: I will also ask you one question, which if ye answer to me, I will likewise tell you, by what authority I am doing these things. Whence did John receive authority to baptize?\* From Heaven, or from men? Then they reasoned thus among themselves: Should we say: From Heaven, he will reply: Why then did ye not believe him? But if we say: From men, we fear all the people will stone us; for they are all persuaded that John was a prophet. So they answering, said to Jesus: We cannot tell. Jesus replied: Neither will I tell you by what authority I do these things. But what think ye of this? A man having two sons, addressed the older, saying: Son, go work to-day in my vineyard. He answered: I will not; but afterwards he repented and went. Then addressing the younger, he spake to him in like manner. But he replied: I go, Sir,

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of, after the commencement of the next year, the duration of time was called two years, or the second year. Thus our Lord being born on the 25th of December, would be called two years old before the conclusion of his second month. According to the common reckoning, there were only eight days in the first year of the Christian Era. These parts of years were sometimes called by the Jews, *the son of a year*, 1 Sam. 13. 1. Marg.

\* Our Lord in this question retorts on these unprincipled men their own captious method of asking dangerous questions. If the Priests acknowledged the divine origin of John's Baptism, they would be under the necessity of acknowledging the divine authority of Christ's mission; for John bore testimony to Jesus. If they denied, they exposed themselves to the contempt and insult of the people who generally believed John to have been a true prophet.

yet he went not. Now which of these two obeyed the Father? They answered: The first. Jesus said to them: Verily I assure you, the tax-gatherers\* and prostitutes enter the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and prostitutes believed him: and though ye saw this, ye did not afterwards repent and believe him.

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\* In this comparison Christ gave the same offence to the Priests and Pharisees, that true Evangelical Ministers give to the Pharisaic moralists of all ages. They cannot imagine that they require the same assistance from religion which the wicked, profane, and ungodly must need; and therefore they conceive it to partake of the nature of insult, to press on their attention the necessity of fervency and zeal in working out their own salvation, or striving to make their calling and election sure. But out of all the good natured, inoffensive, decorous, and moral people, perhaps very few shall ever see or enter the kingdom of God: because they are generally insensible of their spiritual disease, and suffer the day of salvation to pass unnoticed. Great God! how many there are, who profess but enjoy not thy holy religion. This parable is a pungent reproach to all those who have the form, but deny the power of godliness.

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## SECTION ONE HUNDRED AND SEVENTH.

### PARABLE OF THE VINEYARD.

Then he addressed the people, saying: Hear another parable. A landlord planted a vineyard, and put a fence around, and digged\* a wine press in it, and built a tower, and having let it to husbandmen, he went into a distant country. And when the season of vintage approached, he sent his servants to the husbandmen to receive the

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\* Chardin found wine presses in Persia, which were hollow places in the ground, lined with stone work. It is also customary in the East to build towers in gardens and vineyards. See Harmer's Observations.

fruits\* of the vineyard. But they caught one and beat him, and sent him away empty. Again he sent another servant, and at him they cast stones and wounded him, and having shamefully treated him, they sent him away empty. And again he sent a third, and they wounded him, cast him out, and killed him. Again he sent other servants in greater number, but they treated them in like manner, beating some and killing some.

Then the owner of the vineyard said: What shall I do? Having yet an only and well-beloved Son, I will send him to them, perhaps on seeing my Son they will reverence him. But as soon as the husbandmen saw the Son, they reasoned among themselves saying: This is the heir, come let us kill him, and the inheritance will be our own.† So they caught him, killed him, and cast him out of the vineyard. When therefore the proprietor of the vineyard comes, what will he do to these husbandmen. Some said: He will put those wretches to a miserable death, and let the vineyard to others, who will render him the fruits in their season. But others of the hearers said: God forbid.‡

\* It was an ancient custom to pay the rent of a farm in kind by giving a part of the produce.

† What infatuation! Men would be independent of God and yet they live on his bounty. How often it occurs that wicked and sensual men are enraged at those who expostulate with them about the duties they owe to God?

‡ It appears that many of our Lord's hearers understood the parable, and its application. It is taken from Isaiah 5. 1, and partially explained by the prophet: the import is plain and striking. The Landlord is God. The vineyard—the Church. The tower—Jerusalem. The fence—revealed religion or God's providence. The wine-press—the Temple. The fruit—religious worship and acts of righteousness. Husbandmen—Priests and ministers of religion. Going into a far country implies the trust committed to ministers and officers of God's vineyard. The punishment of the undutiful and vicious, and the giving the vineyard to others, denotes God's righteous retribution, first shown by the destruction of the Jewish temple and nation, and the giving of the vineyard to the Gentiles; and lastly by gathering out of his kingdom, at the day of judgment, all that offend, and destroying them forever.

Jesus beholding them, said: Have ye never read this scripture, or do ye know its meaning? That same stone\*

\* We shall briefly notice: 1 The stone rejected. 2 The crime and punishment of those who reject this stone. 3 Its exaltation. 4 This exaltation is the work of the Lord of hosts, and the admiration of men.

1 The stone rejected is none other than Jesus, the Christ. Behold! says God by Isaiah, I lay in Zion a tried stone, a precious corner stone, a sure foundation, Isaiah 28. 16. In this application of the passage to Jesus, we are guided by the apostles and Christ himself. Paul says, Israel who followed after the law of righteousness, did not attain it, because they stumbled on that stone which God had laid in Zion, Rom. 9. 32, 33. Peter full of the holy spirit, boldly announces to the Jewish rulers and elders that the same Jesus, whom they had crucified, God had raised from the dead; that same stone which they as builders of God's house had rejected, God had exalted to be the head of the corner, Acts 4. 10, 11. And in his first Epistle, addressing the believers who had been scattered abroad by persecution, he describes them as living stones, coming to Jesus the living foundation appointed by God, 1 Peter 2. 4—8. Jesus applies this passage on which I comment to himself. It is taken from Psalm 118. 22—24, which was usually sung at the great festival of Tabernacles, in invocation of the Messiah. The application of this passage to the Messiah, has been admitted by the celebrated Jewish Rabbins, Solomon Jarchi and Abarbanel.

2 The sin and punishment of rejecting this foundation. The stone rejected, is an expression borrowed from Masons, who having tried a stone in a certain place of a building; and judging it unsuitable, cast it aside and take another. Ancient and modern Jews have rejected this stone, as unsuitable for holding a place in the spiritual superstructure. Like the Jews, modern unbelievers pretend that they have tried, and found this stone unfit for a foundation or head corner stone in the temple of God. But Jehovah and all his servants have tried Christ, and found him a sure foundation; and therefore announce him *Elect, precious*.

Whence has arisen this difference of judgment concerning Christ and his religion? It may be supposed uncandid for one party to pronounce sentence on the other: Yet every one should be able and ready, to give a reason of the hope that is in him, with meekness and fear, 1 Peter 3. 15. Now the causes which lead men to reject Christ and his religion are *Ignorance, Prejudice, and Depravity of Will*.

It is a lamentable fact, that the greatest part of those who pretend to be *wise* above what is written, and think meanly of the holy

which the builders rejected, is made the head of the corner. This is the doing of the Lord, and we behold

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scriptures, are notwithstanding generally persons of small attainments in philosophy and science, or persons who though they may have some considerable knowledge in the arts and science; yet from prejudice or aversion to holiness, have never thoroughly examined the evidences of the Christian religion. The language of Sir Isaac Newton's address to Dr. Halley is worthy of perpetual remembrance, because it is of so general application to the more scientific party of infidels. "I always attend to you with the greatest deference, when you converse concerning Astronomy or Mathematics, because these are subjects, which you have industriously investigated, and which you well understand, but Religion is a subject, on which I always hear you with pain, because it is one, which you have not seriously examined, and therefore do not comprehend. You despise it because you have not studied it, and you will not study it, because it is despised by you."

But I will not compliment the ancient or modern unbelievers, with the appellation of men of science or wisdom. Some of them of old, boasted that none of the rulers or Pharisees believed in Jesus, John 7. 48, and others were fond of the title, *sophist*. So many would in modern times, affect great mental powers, and superiority of understanding, but truth declares that which daily experience testifies, that nine-tenths of the unbelievers are found in the lowest circles of human society, and are such as are the prey of ignorance, depravity, and moral debility. They keep loose from Jesus, because they hate the life of self-denial, which his religion inculcates, and are too ignorant and faithless, to know the blessings of his reign.

On the other hand, who have cultivated the sciences, and improved them and the arts by many and great discoveries? Who proselyte the nations by demonstrative arguments and benevolent instructions? Who establish benevolent institutions for the promotion of arts, sciences, charity, civilization and Religion? Who hold the sceptre and sway the empire of the world? The Christians! The Christians, since the time of Christ, reign and triumph; and their history is God's convincing argument, for the divinity of their faith, and the perpetuity of their prosperity and triumph.

The sin of unbelievers consists in their inattention to the claims and duties of a religion, which presses upon them so many and loud calls for examination and acceptance. It assures them that without its aid, they must perish everlastingly. Secondly their sin consists in neglecting the cultivation of that holy worship with sincerity, which nature and religion unite in proclaiming to be due to the one eternal God and Governor of Heaven and earth. Thirdly their

it with admiration. Whosoever shall fall on this stone shall be bruised; but on whomsoever it shall fall, it will

sin consists in strengthening the hands of the wicked; and teaching men ungodly and diabolical sophisms, to be turned against God, as an apology for not improving their talents for his glory, and as a vindication for their indulgence in the gratification of the flesh, contrary to the prohibitions of religion. Thus every infidel is doing what he can, to induce men to reject Jesus, and oppose the decree of heaven, in placing him on the throne of the universe. Therefore as the part which unbelievers act in this world, is in fellowship with devils, their portion will be with devils, in the lake that burns with fire and brimstone, which is the second death.

This punishment is here described by another awful metaphor, by allusion to the ancient method of stoning criminals to death. They threw him headlong from an eminence in such manner as to dash him against some great stone, if this did not despatch him, they threw down another mighty stone on his breast, and thereby crushed him to pieces. Burning and stoning to death were the awards of infidelity and blasphemy against the religion of Moses, but an incomparably more severe punishment awaits the traducers and despisers of Christ's religion, Heb. 2. 3, and 12. 25; Mal. 4. 1; 1 Thess. 1. 7—9.

3 The exaltation of this rejected stone to the head of the corner. The prophets had predicted that Christ should become a stone of stumbling, to both houses of Israel, Is. 8. 14; that he should be despised and rejected of men, Is. 53. 3. These prophecies were awfully fulfilled. Jesus came to his own but they received him not, John 1. 11. They supposed he had not the characteristics of the promised Messiah, and his conduct and appearance did not flatter their pride and prejudices. Hence they rejected him. It seems however, that they were not at a loss to recognize him, though they imagined it better policy not to acknowledge him: This is the heir; come let us kill him, and the inheritance will be ours, Mark 12. 7. Like thousands in our day, they were sufficiently blind as to imagine that the world was subject to chance, or that the decree of heaven might be frustrated: Therefore in the *madness of zeal, folly of unbelief, and blindness of prejudice*, they crucified the Lord of glory. But God poured contempt on their pride, laughed at their rage, chastised their folly, and avenged their insult: The act of putting Jesus to death procured atonement for sin, and his resurrection from the dead completed the demonstration of his divine authority, and the pledge of man's deliverance from the power of the grave. Thus he defeated their schemes and exposed them to destruction and ridicule, as the reward of their impiety.

The vindication of the innocence and divine Mission of Jesus, in

crush him to pieces. Know, therefore, that the kingdom of God shall be taken from you, and given to a nation which shall yield its fruits. And the Chief Priests,

his exaltation to be King of kings, and Lord of lords; and the abolition of the Jewish nation and priesthood, holds up to the whole world an awful spectacle of God's punitive justice, and a sure pledge that Heaven cannot be insulted, nor the authority of God disregarded, with impunity; but that as truly as God lives, so surely will all that sin against light, receive the punishment due to their crimes, unless by true penitence, they betake themselves to the divine mercy and obtain forgiveness.

The stone rejected of men was tried of God, and found to be a sure foundation; therefore the Jewish Church being rejected, for their rebellion against Christ, God has opened a temple of which Jesus is the foundation, and chief corner stone. All that will come to God, must acknowledge Jesus as the foundation, and allow him to retain that rank to which he has been raised by the court of heaven. He is now the only foundation on which any man can build securely, and all spiritual buildings not laid on this foundation, will be blown away with the winds, or swept away by the floods. Jesus is the only *true temple, mercy seat, and living way* to the Father. The Christian religion is the only one which God will acknowledge. Faith in Jesus the only ladder by which any soul can ever climb to heaven. Without Jesus nothing can be done for the sinner. No repentance—No change from corruption to incorruption—No spiritual life—No peace with God—No salvation—No heaven—No glory—Hear this all ye that forget God, and all ye that despise or neglect the religion of Jesus, lest ye die in your sins and perish eternally.

4 This exaltation is the doing of the Lord. The rank to which Christ is elevated in glory is not to us conceivable—for eye has not seen, nor ear heard, nor can the mind of man conceive what God has laid up for them that fear him. O! what then must be the glory and dignity of the Redeemer of men! But let us talk of what we know; what our eyes have seen; what our hands have handled; and our hearts can conceive of the Mediator's exaltation.

From the rank of a poor unknown carpenter, born of very poor parents, of an obscure and ill-famed village; God called the son of Joseph and Mary, not by the intervention of arms, not by the patronage of courts, not by power, nor might, but by the spirit of the Lord of hosts. At the appointment and call of God, Jesus became an humble teacher of religion. No fame in politics, in literature, or science, or oratory distinguished him, nor raised him to the bar of state, the court of princes, or the rostrum of philosophers.



Scribes, and Pharisees, hearing his parables, perceived that he spake against them; but though they sought to seize him, at that very hour, they feared the people because they regarded him as a prophet.

Mean, poor, unbefriended, and unsupported, he made his appearance as a plain itinerant preacher. The miracles, however, which God wrought by him, soon attracted notice, and assembled many thousands from different parts of the country to see and hear the new teacher. Rapid on the wings of the wind flew his fame. The rulers are surprised, the people are in expectation, the priests and Scribes are alarmed; a public commotion ensues, and Jesus is arrested by the public authorities, and crucified as an enemy to civil and religious establishments.

Who now would have dreamed of Christ's success. His best friends are disconcerted and scattered; his disciples think no longer of speaking in the name of Jesus; and all seems to have terminated, in dismay and despair! But at once, news from the tomb, revives their spirits. Jesus is risen indeed—He is now declared to be the son of God with power by the resurrection from the dead. The disciples are restored to faith and confidence: they speak boldly in the name of Jesus. They assert his risen glory. His exaltation as a Prince and Saviour, and call upon all men in the name of Heaven, to bow to the sceptre of Christ on the responsibility of accounting to God for their conduct in case of refusal. Thousands believe. Their number increases daily. The new religion triumphs. The nations are converted. Near two thousand years have elapsed, nothing occurs to weaken, but much to increase faith and complete the triumph, and render Jesus the desire of all nations, prince of the kings of the earth! Say O ye rational beings, Is not this the doing of the Lord—Are not these his doings, wonderous in our eyes?

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## SECTION ONE HUNDRED AND EIGHTH

### GREEKS DESIRE TO SEE JESUS.

Among those who came to worship at the festival were some Greeks,\* who applied to Philip of Bethsaida, in

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\* There are different opinions about these persons called Greeks  
1. Semler and others contend they were Jews whose constant resi-

Galilee, making this request: Sir, We wish to see Jesus. Philip went and told Andrew; and Andrew and Philip told Jesus. And Jesus answered them: The time is come when the Son of man must be glorified. Verily, verily, I say to you, unless a grain of wheat fall into the ground and die,\* it remains single; but if it die; it yields

dence was among the Gentiles, and therefore spoke the Greek language. But this is contrary to fact for two reasons: 1. These persons are called *Hellenes* from Hellen, a king of that name; and were therefore native Greeks thus distinguished from Jews by descent, who are always called *Hellenists*, when they were born and educated among the Greeks and spoke their language, Acts, vi. 1. and ix. 29. The Hellenes are distinguished from Jews, Acts, xxi. 21; Rom. ii. 5. 2. These Greeks could not be Grecizing Jews, for had they been so, they could have entered the temple and seen Jesus, without making request to Philip, the object of which request was to bring Jesus out of the inner temple to the outer court, that they might see him.

2 The second opinion defended by Lardner, Vossius, and Salmasius, is that these Greeks were idolatrous Gentiles. Lightfoot and Wetstein have cited many places of Josephus and the writings of the Rabbins to show, that the Gentiles not only sent presents and offerings to the temple, but even came occasionally themselves to worship.

3 The more generally received opinion is, that they were *Proselytes* of the Gate, who came up to Jerusalem, at this festival, to worship. They were Gentiles by birth, but converts to the Jewish religion, and therefore indifferently called *Gentiles*, *Greeks*, or *Proselytes*, Acts, xiii. 42, 43; xi. 1, 20; and xv. 7, 23. This opinion has been defended by Noesselt, and approbated by Kuinoel, Rosenmuller, Whitby, Hammond, and Clarke. Grotius thinks they were Syro-Phenicians, whose country lay to the North of Galilee, and therefore having an opportunity of being acquainted with Philip of Bethsaida, they interceded with him, that they might be indulged with an interview with his Master. It is very probable that this desire of the Greek proselytes was excited, by the extraordinary conduct of Jesus in clearing the outer court of the temple, where they worshipped.

\* Our Lord by this expression intimates, that his death was as essentially necessary to the promotion of his kingdom, and its extension to the Gentile world, as the death of grain to its increase by vegetation.

For the illustration of death and the resurrection, both Christ and Paul refer to the process of vegetation, John, xii. 24: 1 Cor.

much fruit. Would any man serve me, let him follow me; and where I am, there shall my servant be also; and my Father will reward him. He that loves his life shall lose it, but he that hates his life in this world, shall preserve it eternally in the next.

Now is my soul troubled; but how shall I say: Father save me from this hour, when for this very cause, I have come to this hour? Father, glorify thy Son. Then came a voice\* from Heaven: I have glorified, and will

xv. 37. The seed is sown in the earth, but it produces not unless it die, by losing its external appearance, and undergoing corruption: but as the body of the grain wastes, by dissolving into fine mould, the embryo plant springs fourth from the germ, which receives new life and formation out of the wasting, corrupting body of the former grain. Nothing lived but the germ which would have also died, had it not escaped dissolution in the decomposition of the body. From the inherent germ, the identity of the plant or grain is preserved. If then the germ be preserved in a grain of wheat, whilst the component parts of the body sink in dissolution, why not admit the same analogy in organized animal matter? And why may not the soul, like the germ, receive its new body from the dissolving particles of the old?

But do we find that a grain of wheat lies for years in a state of corruption and death, before it revives, and springs up into newness of life? Certainly not. *If grain rise not out of the very process of dissolution, and revive in the very act of dying, we never expect it to live again.* So according to the analogy given us by Christ and Paul, *if the resurrection take not place, at the time of the dissolution of the body by death, we have no analogy, no reason to induce us to believe, it ever shall;* and the force and pertinency of our Lord's reasoning is entirely lost. But that such was the belief and doctrine of the Apostle, none can doubt, who with an honest heart read the fifth chapter of his Second Epistle to the Corinthians. There he expresses his belief, that his body would be destroyed; that immediately on its dissolution, he would obtain his new house or body from heaven. His words are remarkable. We know, that if *this earthly house were dissolved, we have—not we shall have—but we have presently.* Isaiah excites the Church to confidence in God, that when their dead should be cast into the earth, their dew would be as the dew of herbs, causing them to rise out of the earth like vegetation, Isaiah, xvi. 19.

\* One of the most ancient tokens of God's immediate presence was the utterance of a voice from Heaven in the manner here de-

glorify him again.\* Then the multitude who were present, hearing the sound, said: It thundered. Others said: An angel spake to him. Jesus said: This voice came not for my sake but for yours. Now is the judgment of this world.† Now must the Prince of this world be cast out. And when I am lifted from the earth, I will draw all men unto myself. This he said to signify the manner of his death.

scribed. This voice proceeded from Heaven by the ministry of an angel, and was usually preceded by thunder, as in this case, and at the conversion of Paul, and the giving of the law on Sinai. As the voice proceeded from the thunder clap as it died away, it was called by the Jews *Bath Col*, the daughter of the voice or sound. The *Bath Col* was not always attended by thunder, as may be seen in the instances of its coming to Samuel like a man's voice, to Moses like a man speaking from behind the Mercy Seat, or to Job as the whispering of a spectre. Maimonides thinks the *Bath Col* was an imaginary voice, which a man seemed to hear, in consequence, of some ideas being suddenly and vividly impressed on his imagination; but Abarbanel vehemently opposes this opinion, and asserts the ancient belief to be, that it was of supernatural origin, and a miraculous impulse on the air; forming a distinct and audible sound like that of the articulation of the human voice; and to this the Talmudical writers agree. Weistein supposes the voice was uttered in the language in common use among the Jews, and therefore the Greeks, who did not understand the *Syro-Chaldaic*, hearing nothing distinctly, said: It thunders; but the Jews in whose language the voice was uttered, said: An angel has spoken to him.

\* Lightfoot says Christ's divine authority was thrice attested from Heaven, according to his threefold office of Prophet, Priest, and King: first, at his Baptism, when he entered on his ministry as the great High Priest: second, at his transfiguration, as the great Prophet to whom all were commanded to hearken: third, at this time, as the great King of Zion, when he had just entered Jerusalem, as the King that comes in the name of the Lord. Jehovah glorified his Son, not only by audible voices from Heaven; but also by stupendous miracles, during his ministry, unexampled prodigies at his death, and a miraculous display of his parental regard, in his immediate resurrection.

† There are two very dissimilar opinions about the meaning of Christ in this place. The first is that the word *world*, means all unbelievers, who by rejecting Christ, unite in condemning him. The *Prince of this world* denotes Satan, or Sammael the angel of Death. According to this view, Jesus here predicts the arrest of the Devil

The multitude answered him: We have heard from the Law, that the Messiah shall live forever, why then doest thou say, the Son of man must be lifted up? Who is this Son of man? Then Jesus cried, saying: He that believes on me, believes not on me alone, but also on him that sent me: and he who sees me, sees also him that sent me. I am come a light into the world, that whosoever believes on me, may not remain in darkness. And if any man, who hears my words, do not observe them, I do not condemn him, for I came not to condemn the world, but to save the world. Yet he who despises me and rejects my instructions, has that which condemns him. The doctrine which I have taught will condemn him at the last day; because I have not spoken of myself, but the Father, who sent me, gave me instruction what I should command and what I should teach. And I know that his commandment is eternal life. Whatever, therefore, I say, I speak as the Father gave me instructions. But a little time longer shall the light continue with you. Walk while ye have it, lest darkness come on you; for he that walks in darkness, knows not whither he is going. Whilst ye have the light, confide in it; that ye may be sons of light. Having spoken these words, Jesus went away, and concealed himself.

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and evil Spirits in their rule and influence among men, and the fall of idolatry in the Gentile world. The second opinion, maintained by Wakefield, is that Christ alludes to the sentence of death about to be pronounced against him by Pilate, and calls himself the Prince of this world, in anticipation of what he was about to be immediately after his ascension, Matthew, xxviii. 18, and Philip, ii. 29. Both opinions are very plausible, and the reader may choose for himself. That the Devil was called the Prince of this world by the Jews, cannot be doubted by him who reads the quotations adduced in evidence by Lightfoot, Wetstein, and Grotius: and this supposition may account for the diminution of demoniacal influence over men since the death of Christ; and seems to be in unison with what Jesus said to the seventy on their return, concerning the fall of Satan from the throne of empire in the world.

Thus Jesus taught in the temple by day, but in the evening he went out to the Mount of Olives and lodged there: and in the morning the people came early to the temple to hear him. But though he performed so many miracles before them, they did not believe on him, so that these words of the Prophet Isaiah were confirmed: Lord who has believed our report? and to whom has the arm of the Lord been manifested? For this reason, they could not believe: for Isaiah says again: He has blinded their eyes and hardened their hearts, that they might not see with their eyes, comprehend with their understanding, and be converted, that I might save\* them. Thus spake Isaiah when he saw his glory and prophesied concerning him.† Nevertheless, many of the

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\*Much discussion has existed for a long time, concerning the import of this passage, between Calvinistic and Arminian writers. The first, desirous of maintaining God's absolute sovereignty, and the latter man's moral ability. Now in this controversy, as it often happens, both are right and both are wrong. That is, there is a mixture of truth and falsehood in both systems. The following propositions are capable of the most clear and decisive evidence. 1. God is absolutely sovereign. He gives or not, as he pleases, and when he pleases. He may therefore ordain to life or pass by whom he pleases. 2. God never intended the salvation of all men, nor did he ever provide either the means or the mansions of bliss for all. The Apostle says, God has abounded in all wisdom and prudence, in his plan of salvation, Ephes. i. 8; but there would be no wisdom or prudence in providing for those whom God foreknew would never profit by such provision. 3. Jesus' mediatorial death and sacrifice was never made, nor intended for the benefit of all. Millions of Adam's race had passed to the land of forgetfulness, never to be recalled, before they had an opportunity of hearing of Christ or his salvation. The supposition that God made Christ an expiatory sacrifice for the sins of the damned, partakes more of the nature of blasphemy than religion. 4. Only those to whom God is pleased to reveal his Son and Spirit can be saved, if the Scriptures be true; and this number has never, in any age of the world, amounted to one in a hundred of earth's inhabitants.

†This is another incontestible proof of the pre-existent glory of Christ. John refers to Isaiah, vi. 5, 9, 10, and says: Isaiah spoke thus when he saw Christ's glory; but the person whom Isaiah saw, is there called the King, the Lord of Hosts. Now the only true

rulers believed on him; but they did not acknowledge, through fear of the Pharisees, lest they should be expelled the Synagogue; for they preferred the praise of these men to the approbation of God.

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Scriptural and ecclesiastical interpretation is, that Jesus in his pre-existent state, acting as the angel of Jehovah, personated God in many interviews with mankind.

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## SECTION ONE HUNDRED AND NINTH.

### CHRIST'S REPLY TO THE HERODIANS.

And the Pharisees having retired, and consulted how they might ensnare him, in his discourse, sent to him some of their disciples and the Herodians,\* as spies, who might watch him maliciously and feign themselves to be upright men, in order that they might entrap him in his words, and deliver him to the jurisdiction and authority of the governor. And when they came, they said to him: Rabbi, we know that thou art sincere, and that thou teachest the way of God faithfully, without fear of man; for thou respectest not the persons of men: tell us, therefore, thine opinion: Is it lawful to pay tribute to Cæsar or not? But knowing their malicious hypocrisy, he said to them: Dissemblers, why would ye entangle me? Show me the tribute money, that I may see it. So they brought him a denarie. He asked them: Whose image

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\* These Herodians we have already described in Section twenty-eight, page 109. They and the Pharisees were opposed in principles and feeling; but now seeing they both conspire against Christ, they are united to accomplish their common end. The subtlety and malice of their plans were almost inconceivable, but Jesus brought the wisdom of the wise to nought. His reply is an admirable lesson on that distinction which God has placed between the kingdom of Heaven and that of this world, and a lasting rebuke on all efforts to unite or compound the government of Church and State.

and inscription is this? They answered Cæsar's. Then Jesus replied: Render therefore to Cæsar, that which is Cæsar's; and to God, those things which are God's. Then being unable to take advantage of this decision, they were silent. So admiring his answer and leaving him, they went away.

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## SECTION ONE HUNDRED AND TENTH.

### CHRIST'S REPLY TO THE SADDUCEES.

On the same day came Sadducees to him who say: There is no future life,\* and thus addressed him: Rabbi, Moses gave us this law. If a man's brother die, and leave a wife without children, that man should take his brother's wife and raise children to the deceased. Now

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\* Campbell justly observes, that our English translation gives but a very defective account of the sentiments of the Sadducees, by saying that they denied the resurrection; for it is notorious, not only from what is said by Josephus, and other Jewish writers, also from Acts, xxiii. 8, that they denied the existence of angels, and all spirits; and consequently denied a future existence. In this they went far beyond the Pagans in infidelity. For though the heathen world did not believe, what Christians call the resurrection of the body, yet they acknowledged the existence of the soul after death; and believed in a place where they would be rewarded or punished after death, according to the deeds which they had done on the earth. But in the common English version, the Sadducees are only said to deny the Resurrection, by which is generally understood a resuscitation of man's corporeal fabric from the grave, and its reunion with the soul; but to such a doctrine our Lord's reply has not the most distant allusion. What the argument of Christ refutes, and what it was intended to condemn, is the doctrine of no future existence for the soul. The main dispute between the Sadducees and the Pharisees, was not whether there should be a resurrection of the body, for this many of the Pharisees themselves disbelieved, confining the resurrection to the just, but all of them believed in the future existence of the soul, and in the rewards of the virtuous and punishment of the wicked. Indeed, I doubt whether any Pharisees, or any of the Ancients, either Jewish or Gentile, believed the doctrine of the resurrection of the body, as that doctrine is generally-



there lived among us seven brothers; and the eldest having married a wife, died having no issue, and left his wife to his brother. Then the second took her, but died leaving no issue. And the third likewise took her, and even the seventh married her, but they died leaving no children. Last of all the woman died also. At the resurrection, therefore, when they live again, to which of the seven shall the woman belong, for they all married her? Jesus replied: Ye greatly err not knowing the Scriptures nor the power of God. The children of this life marry and are given in marriage, but those who shall be accounted worthy to obtain that life and the resurrection\* from the

believed and taught among Christians. Sadduceism consisted in the belief that the dissolution of the body was the destruction of the living principle. Hence they were, correctly speaking, infidel materialists. Against this our Lord's reasoning was pertinent and conclusive: for Jehovah could not with propriety of language be called the God of a mere *nonentity*. But if the souls of the Patriarchs were annihilated at the dissolution of their bodies, they had no longer any existence, and consequently were incapable of possessing any thing, or being themselves possessed by any. What therefore did no longer exist, could not have a God; nor, by parity of argument, could Jehovah be the God of a physical nothing. Now the force of the argument lies in the use of the present tense. Jehovah says, *I am*, not *I was* or *shall be* the God of Abraham. Consequently though Abraham's body had long mingled with the dust, his soul lived in Paradise: and to this Jesus chiefly refers by saying: All live to God. That is, all who live must have a God, and all who have a God, must live.

\* Our Lord's reply to the Sadducees contains three important propositions. 1. All that live here shall not live hereafter. 2. All that are raised to a second life, shall not obtain the resurrection. 3. All that obtain a future life and resurrection, shall live eternally, and be equal to the angels in heaven.

1. All who have lived on earth, shall not live again after death. The Sadducees, like some modern infidels, believed death to be an eternal sleep. The general principle is refuted by Jesus, but the directly opposite doctrine is neither asserted, nor mentioned by Christ, or any of the Prophets or Apostles. Those who have lived in this world, but have not become proper subjects of either reward or punishment, shall never live again. Such, in general, are all children and idiots, as well as all in heathen lands, who have

dead, shall neither marry nor be given in marriage, but shall be as angels in Heaven. Neither can they die any more, for they are equal to the angels, and shall be sons of God being the children of the resurrection. But as to the resurrection from the dead, have ye not read in the book of Moses, what God said to him in the bush, where

been in no wise distinguished for virtue or vice. The only exception to be made here, is, that baptized children of pious Jews and Christians, are included in the Covenant with their parents.

2. All who live again shall not attain a resurrection in the Jewish and Scriptural sense of that term. All who have made themselves acquainted with the opinions of the Pharisees, which are here substantially acknowledged and advocated by Jesus, as they were also by Paul, Acts, xxiii. 6, must know, that though they believed, in common with mankind in general, in a future life and accountability, yet they limited the resurrection to the true and faithful sons of Abraham. Here as well as where Christ discourses with Martha about the resurrection, the subjects are not all men, nor even all Jews, but only such as shall be accounted worthy, and these Jesus definitely distinguishes, as those who believed on him, John, xi. 25, 26. See the notes, Section ninety-sixth, page 352.

For the illustration of this and the following proposition, it may be necessary to observe, that the phrase, *ἀνάστασις τῶν νεκρῶν*, is perhaps exclusively used in relation to the souls of the faithful. The word *ἀνάστασις* from *ἀνίστημι*, radically and properly signifies, elevation, as opposed to falling: hence it signifies, 1. a transition from death or inactivity to life or action; 2. an elevation from obscurity to eminence. In the reply of Jesus both views are included, and the distinction preserved between a revival of the dead, called simply *ἀνάστασις*, or denoted by the phrase *οἱ νεκροὶ ἐγερταί*, and the resurrection from the dead, which implies elevation from Hades, or the region of the dead, to the highest Heaven. Hence it easily appears, that here our Lord distinguishes between the three following doctrines: Sadduicism, which denied a future life; Paganism, which admitted a future life, but not a resurrection from the dead; and Phariseism, which held both degrees of the *ἀνάστασις*. The first, a resuscitation of the living principle or soul at death to dwell in Hades with the ghosts; second, an elevation of all the righteous offspring of Abraham to reign with the Messiah, in his kingdom.

3. The Resurrection, emphatically speaking, and which is properly called the Resurrection *ἐκ νεκρῶν*, is peculiar to the righteous. None but those whose prejudice has put out their eyes, can read I. Cor. xv. 35-58, without perceiving that the Apostle confines all he says of the resurrection from the dead, to the faithful in Christ

he calls Jehovah, the God of Abraham, the God of Isaac, and the God of Jacob. But he is not the God of the dead but of the living, for all live to him. Then some of the Scribes answering said to him: Master, thou hast spoken well. And the people who heard him, were likewise amazed at his doctrine.

Jesus. None except infidels ever dreamed of no future existence before the time of Christ's resurrection; for Heathens and Jews were united in opinion that the souls of men lived after death in Hades, or Sheol. But the sacred writers expressly declare Christ to be the *first fruits* and the *first begotten* from the dead. Hence Paul says he counted all loss, and suffered the loss of all things, that he might by any means *attain to the resurrection from the dead*. Philip, iii. 11. Likewise Jesus distinguishes between those, who should merely return to *future life*, and those who would be accounted worthy to attain to the resurrection from the dead.

The error of the Sadducees was destructive of all true religion, but like modern sceptics and infidels, they imagined their scheme to be sufficiently safe, as long as they perceived any defect in those of others; they exercised themselves with objecting to others rather than examining their own. Probably the Pharisees had some crude notions about the resurrection like most half-taught christians, who expect a resurrection of the entire body of man. If such were the notions of any of the Pharisees, we do not feel surprize at the ridicule of the Sadducees. No rational man will expect a resurrection of the entire body, nor could it be necessary to his identity. Whilst the particles that compose the present structure come and pass away, man feels his person still the same. At death as in life, all the gross particles of the body are transient, and when loosed in dissolution, these bones, tubes, muscles, and teguments will fly away, and ever maintain the truth of the Pythagorean hypothesis in relation to matter: but the finer and more intellectual part of man, receiving anew the impress of the plastic power of a preserving and ruling God, shall spring from the tomb, like a plant from the seed sown in the ground, having all the feelings, passions and propensities of him that was entombed. And should the soul be destined to have a share in the resurrection of the dead to the regions of immortality, it will experience a second and more glorious change; such as is described by Paul, I. Cor. xv. 52-58.

When Bishop Warburton endeavoured to show that the doctrine of the resurrection could not be proved from the law of Moses, he omitted in his paradoxical attempt, to refute the argument that may be drawn from the traditional interpretation of the scriptures by the Jews. The argument of the Sadducees against the resurrec-

## SECTION ONE HUNDRED AND ELEVENTH.

## CHRIST'S REPLY TO THE PHARISEES.

But when the Pharisees heard that he had silenced the Sadducees, they flocked about him for the same purpose. And one of them who was a Scribe and a teacher of the law, having heard the disputation, and admitted that Jesus had refuted the Sadducees, tried him with this question: Rabbi, which is the chief<sup>e</sup> of all the com-

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tion did not affect the doctrine, but merely the decision of the Pharisees, who had determined that a woman, who had been married to different persons, would be restored, at the resurrection, to her first husband. Christ by correcting this mistake of the Pharisees, disarmed the cavilling Sadducees.

It is utterly inconceivable how Bishop Law and Dr. Priestley could escape observing the refutation of their scheme in our Lord's reply to the Sadducees; for no other meaning can be attached to the quotation from the Pentateuch, except that Abraham was living, in the enjoyment of happiness with God, at the time God spake to Moses: and this is the very belief and sentiment which Josephus ascribes to the Maccabees. See Clarke on Luke 20. 38.

\* This great commandment recorded in Deut. 6. 4, was not only written on the Phylacteries of the Jews, but also on their houses and door-posts; for so they thought the law required Ex. 13. 16, and Deut. 6. 9. In writing or engraving it, they made the last Hebrew letter of the words, which began and ended the sentence, much larger than usual in their copies of the Law. Jesus approves their decision, and unites with them in sentiment, that this great principle of the Divine Unity, lies at the foundation of all true religion. One God in one indivisible person, is the doctrine of Moses and Jesus.

The nation of the Jews was surrounded by heathen idolaters: and this circumstance alone, even on the supposition of the word implying a plurality, fully explains *why* the Jewish legislator should proclaim, "Our Elohim is one Jehovah; because whilst the Elohim of the heathen consisted of a plurality of objects, *human and inanimate*, the Elohim of the Jews, was self-existent, independent, and *one* only being. The intention of Moses was to caution the Jews against the supposition that *their* Elohim was like the gods of the heathen. That this was his design, appears evident from Deut. xi. 16: "Take heed to yourselves, that your hearts be not deceived, and ye turn aside and serve other gods and worship them, for the Lord our God

mandments? Jesus answered: The chief of all the commandments is: Hear O Israel, **JEHOVAH OUR GOD IS ONE JEHOVAH.\*** And thou shalt love the Lord thy God, in all thy life, with all thy heart, and with all thy mind, and with all thy strength. This the great and chief

is one Lord, God of gods, and Lord of lords." So far, therefore is this passage from asserting the plurality in Unity, that it declares directly the reverse. The great founder and teacher of Christianity, called the attention of the Jews to the important doctrine taught in this text to their Fathers, Hear O, Israel, the Lord thy God is **ONE**: *Κυριος ὁ Θεός αὐτοῦ, Κυριος ἓς ἰσθως*, Mark xii. 29. We have then the opinion of our great Master to authorize our interpretation, because it is evident, that *He* understood the term used by Moses to be singular; and consequently this mighty bulwark of Trinitarianism, is levelled with the very dust. Jesus calls this, the *first* and great commandment; and the *first* of the decalogue is, "Thou shalt have no other gods before my face." Numerous are the declarations of the Divine Being in the Old Testament, asserting his **UNITY**. They therefore, who seek for proofs of the Trinity in the Old Testament, must return from the search disappointed.

Lord King in his "Critical History of the apostles' Creed," p. 55, says, the Unity of the Godhead is every where inculcated in the Mosaic law: and the body of the Jewish people have been so immoveably fixed in the belief thereof, that during their seventeen hundred years captivity and dispersion, they have never deserted the principle, that God is **ONE**. This is evident from the thirteen articles of their faith, composed by Maimonides, the second of which is, **THE UNITY OF THE BLESSED GOD**. The repeated chorus of the first hymn of their liturgy is, "All creatures both above and below, testify and witness, all of them as one, that the Lord is **ONE**, and his name **ONE**."

\* This text is quoted by Jesus from Deut. 6. 4, which translated as nearly to the Hebrew as possible, reads: *Jehovah our Gods is one Jehovah*. Hence many have supposed from the plural form of the word *Elohim*, *Gods*, that the doctrine of the Trinity is here acknowledged. For why say they should God be in the plural and Jehovah in the singular, if there be not a plurality of persons in the essence of the Deity? Another circumstance which induces the advocates of the Trinitarian doctrine to suppose, that something favourable to their hypothesis is implied in the plural form of the word *Elohim*, is that in several passages of scripture, especially, Gen. 1. 1, this word, in its plural form, is connected with a verb in the singular number.

commandment. The second resembles it: Thou shalt love thy neighbour as thyself. There is no command-

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This fanciful opinion which can plead no higher authority, than ignorance of the style of the Hebrew language on which it depends, needs no other refutation than that which the Evangelist here supplies; for he renders the word, *Elohim* in the Hebrew text of Moses, by the Greek *Θεός*, *God*, in the singular. The Septuagint version of the Pentateuch made 280 years before Christ, uniformly translates the word *Elohim* by *Θεός*, *God*, and *Jehovah* by *Κυριός*, *Lord*, both in the singular number. Buxtorf and other learned Hebreicians say, that in the Hebrew, the plural is used to denote dignity or majesty, and hence Buxtorf observes in his *Lexicon*, that *Elohim*, when used to denote the true God, has not a plural but a singular signification. Accordingly in reading the Hebrew Bible, we meet the words God, Lord, Creator, Master, and Father, in the plural form, when the connection shows them to be of singular import. As still more complete and satisfactory evidence, that the word *Elohim*, does not necessarily signify more than one, it is applied to a single idol, whether male or female; such as Baal, Dagon, Ashtoreth; to one man, Ex. 4. 16, and 7. 1; to one angel, Judges 13. 22; nay even the golden calf is so called by Aaron. Calvin in his commentary on Gen. 1. 1, speaking of those who argue in favour of a Trinity from the connection of the plural *Elohim* with the verb, *bara*, *created*, in the singular, justly observes: *Monendi sunt lectores, ut sibi a violentis ejusmodi glossis caveant.* Readers should be admonished to be on their guard against such violent comments. Also Dr. Edwards, in his *Exercitations on Genesis*, remarks: That some have supposed there lurks a mystery in the word *Elohim* construed with a verb in the singular, denoting Trinity in unity; but what shall be said of *Adonim*, *Baalim*, and even *Behemoth*, Job 14. 10, which are read with singular adjuncts; the last of which is perhaps used in the plural to express the vastness of that beast. The true reason why *Elohim* and similar words are used in the plural form, when the subject is singular, is given by Bythner in *Lyra Prophetica*, where he says, they are put in the plural after the idiom of the Hebrew tongue, to express majesty and glory. According to this opinion Bishop Beveridge, one of the most pious and learned divines, says, in his treatise on the *Twenty-nine Articles*, the term *Elohim*, and the phrases: "Let us make man;" "Holy, Holy, Holy, Lord God of Hosts," constitute a stronger argument for the majesty and super-eminent sanctity of the Deity, than for a Trinity in the divine nature. Many similar acknowledgments might be collected from the writings of the most learned commentators both Catholic and Protestant; but enough has been said to remove from the text,

ment greater than these; and on these hang the law and the prophets.

And the Scribe replied: Rabbi, thou hast well and truly answered: for he is One, and there is not another\*

all imaginary ideas of a Trinity in unity, at least in the minds of those who regard the truth, and feel the sense of shame.

\* The answer of this teacher of the law would have been considered extremely defective by most of the professedly orthodox Christians. The teacher had no idea of the Deity of Jesus, or of any other person than the one Jehovah, whom he designates as *one* in the strictest sense, by the use of the pronouns *he*, *other*, and the numeral *one*. Had the Saviour ever intended to teach or approve the doctrine of the Trinity, he would have informed this teacher, that there was *αλλος*, another person in the Deity, without the knowledge of which, his creed would be defective.

This reply of our Lord to the Jewish teacher, contains the most indubitable and decisive evidence for the divine unity. The use of the singular pronoun is calculated to put all disputation to rest. Both Christ and the Scribe use the numeral *one* and the pronoun *He*, as descriptive of Jehovah's unity. Just so long therefore as *one* does not mean *three*, nor the pronoun *He*, signify *they*, so long will this text stand a witness against the Trinity. Nay we assert, that while *intellect* holds a place in the *human brain*; *honesty*, a seat in the *human heart*; *grammatical construction*, a *ruling influence over human language*, and the *Bible* claims the respect and *veneration* of men, just so long will the *True God* have *these four witnesses* in the earth, to stand up against the doctrine of the Trinity, as an insult to *honesty*, an absurdity to the reason of the mind, a violence to grammatical construction and mathematical calculations, and the antagonist and anti-Christ of divine revelation. The Holy Bible, blessed be God, offers no insult to the understanding of man; it teaches us the knowledge of one only indivisible uncompounded Lord God, and one Lord Jesus, the Son of the Father, originated by him, inferior to him, and dependent on him, yet exalted by him to be Lord, Ruler, Saviour, and Judge of men.

As a general summary of the doctrine of the New Testament in behalf of the divine unity, it has been frequently observed, that out of 1300 passages, where the word *God*, occurs, not one implies a plurality of persons, nor necessarily implies that there is any other person than the Father in the Deity; but of these, there are 320 passages, where the Father is styled *God* absolutely and by way of eminence and distinction, whereas Christ is not once so denominated in the whole New Testament. Among these are 17 texts in which the Father is called *the one*, or *only* God, and no person or

besides him. And to love him with all the heart, and with all the understanding and with all the strength, in all life, is more than all burnt-offerings and sacrifices.

being is ever denominated *ὁ Θεός*, God emphatically, with the article prefixed, except the Father of Jesus. There are 105 passages where the Father is styled God with peculiar high titles or epithets: but the Son is never so called. In unison with all these marks of the Father's unrivalled claims to Deity, there are 90 passages of scripture in which all prayer and praise are declared due to him alone, and the direction of all things referred to his administration and glory.

Matthew xxviii. 19, speaks of three persons or names, but never intimates perfect equality, perfect union, nor any necessary distinction by which we might judge of the Trinity. The whole argument therefore, that can be drawn from this text, is, that the commission is given to baptize in the name of the Father, Son, and Spirit; hence the Trinitarian infers the Deity of the Son and Spirit from a supposition that Baptism is an act of devotion, which implies that the person, in whose name it is performed, is truly God. But if so, Moses must have been God, for Paul says, all Israel were baptized into Moses, 1 Cor. x. 1. Baptism in the name of a person is only a rite implying the acknowledgment of that person, as an instructor or guide: and sometimes implies connection with a sect or party. Accordingly Schoetgen's *Horae Hebraicae* on this passage, informs us, that the Samaritans baptized proselytes in the name of mount Gerizim, to distinguish their sect, who worshipped in the temple on that mount, from the Jews who worshipped at mount Zion. But who could be so wild as to infer that the Samaritans worshipped a mountain or believed in its Godhead!

The apostolical benediction, ii Cor. xiii. 14, has been alleged as proof of a Trinity. But surely all that can be intended by the passage, is a pious wish that the blessing of Almighty God might be upon them; that they might always possess that favor manifested by God through Jesus Christ, to a sinful world; and that the Divine influence which rested on the apostles and primitive Christians, might remain with them constantly. The Greek word *κοινωνία*, from *κοινός*, common, public, signifies a *partaking*, or *distribution*, and may well mean a participation of the Divine influence; but what sense would there be in the distribution of a person? Salvation is of God, through Christ, and effected by the Divine influence, or spirit of God, but where is the Trinity; or any necessity of its existence?

All the Greek Fathers, omit 1 John 5. 7; though many of them cite the sixth or eighth verse to prove the Trinity, they never mention the seventh, which, had it existed, would have been positive



Jesus observing that he answered pertinently, said to him: Thou art not far from the kingdom of God. After this, none ventured to question him, any more.

proof. This appears from the works of Cyril of Alexandria, Eusebius, Didymus, and Alexandrius who in their comments on the passage, read the spirit, water and blood, but make no mention of the three in Heaven. It is here worthy of remark, that when the Eusebians urged, that the Father, Son, and Spirit, should not be considered as one, but different things; Gregory Nazianzen, and Nicetas, answer that they might be considered as one, because John calls the spirit, water, and blood one. Hence we reasonably infer from the objections of the Eusebians and the answer of the Catholics, that the text was not in their books. Can the most ardent stickler refuse to yield when twenty-eight of the earliest Greek authors never cite the passage. Notwithstanding, the quotations in the works of Origen alone, are so numerous, that if the New Testament were lost, it might nearly be restored from him.

The Latin fathers do not quote this verse, but on the contrary, as oft as they cite the passage, they omit the three in Heaven, as well as their unity. This is done after the days of Jerome, by Hesychius, Cassiodorus, Beda, and Pope Eusebius. Nor was this text once referred to, or cited during all that long and vehement controversy about the Trinity, which agitated the Universal Church during the fourth and fifth centuries. Now had it been in their books, it would have been frequently produced, as a most substantial witness, yet not once does it occur in all the disputes, epistles, orations, or other writings of the Greek or Latin Fathers. Austin wrote fifteen books on the Trinity, but never once referred to this text. Ambrose in the sixth chapter of his book *"Concerning the Holy Spirit,"* cites the eighth verse to prove the Unity of the three persons, but makes no mention whatever of the seventh. The same is done by Facundus and Eucherius; therefore this text made no part of the scriptures in those days, when it was most needed, seeing twenty-one of the earliest Latin authors, have never referred, to 1 John v. 7, in all their writings.

The manuscripts of the New Testament in Greek, which are now extant, containing this first epistle of John, are in number one hundred and thirteen. Yet the learned professor of Divinity in Gottengen University, Dr. Michaelis, in his most invaluable *"Introduction to the New Testament,"* positively asserts, that not a single Greek manuscript, written before the sixteenth century, contains the controverted passage.

All the ancient versions want this passage i. e. both the Syriac versions, the Arabic, the Coptic, the Ethiopic, the Armenian, the Slavonic or Russian, and the ancient Latin. Though the modern

Now whilst the Pharisees were gathered together, and Jesus was teaching in the temple, he asked them: What think ye of Christ? Whose son is he? They replied:

Vulgate, Armenian and Russian versions have this text, yet it was not interpolated in the Armenian before the fourteenth, nor in the Russian before the seventeenth century.

The Divine Unity, is a doctrine written, as with sunbeams, on the ethereal heavens, inscribed on the shining stars and revolving planets; and is like the conclusion of the philosopher and the opinion of the peasant. Nothing but the basest superstition could ever have effaced this sentiment from the human mind. Being an eternal truth founded on the nature and reason of things, it must ever be the deduction of unperverted minds. For if God be possessed of all possible perfections, in an infinite degree, all other gods must be useless, or rather, the very supposition of their existence is absurd: and their existence, if possible, would only tend to disturb, pervert, or overturn the order and harmony of the universe.

What more could be necessary for the formation and government of infinite space, filled with worlds, than infinite power and infinite wisdom, universally diffused throughout that infinite space. Can infinite space itself, admit more than one infinite Deity? And can the Deity include, in his very nature, any other being, that is not subordinate and limited, seeing such a one must be entirely under the influence of his control, and shut up in his unbounded grasp? One infinite Jehovah is sufficient; more would be unnecessary; they cannot exist; infinite space could not contain them. The universe, filled with an omnipresent, Almighty God, is mathematically and physically equal to a universe full of Almighty Gods. Where then is there room for the Trinity?

This doctrine is equally abhorred by the testimony of scripture. Open the book of the law, what saith it? I, Jehovah, am your God. Thou shalt have no other, Ex. 20. 23. Consult the Prophets. Jehovah by them, declares there is no other God: I know not any, Is. 44. 8. Hear Jesus himself. Thou shalt worship the Lord thy God; Him only shalt thou serve, Matt. 4. 10. This is eternal life, to know thee the only true God, John 17. 3. Ask the Apostles. They shall also tell you, To us there is but one God, even the Father, 1 Cor. 8. 6. In one word, from the first communication of the Deity, till the whole volume of revelation was sealed, the uniform language of God's messengers has been, Jehovah the Creator of the universe, is one; there is no other God but he.

\* That the expected Messiah should be the son of David, was a thing well known among the Jews, and universally acknowledged: see John vii 42, and is a most powerful proof against them, that the Messiah is come. Their families are now so perfectly confounded,

David's. Jesus answered: How can ye, who are Scribes, assert that the Messiah must be a son of David? when David himself speaking by the holy spirit, in the

that they cannot trace back their genealogies with any degree of certainty: nor have they been capable of ascertaining the different families of their tribes, for more than sixteen hundred years. Why then should the spirit of prophecy assert so often, and in such express terms; that Jesus was to come from the family of David; if he were to make his appearance when the public registers were all demolished? Is it not evident that God designed that the Messiah should come at a time when the public genealogies might be inspected, to prove that He was the subject of the prophecies, and that no other was to be expected. The Evangelists, Matthew and Luke, were so fully convinced of the conclusiveness of this proof, that they appealed to the public registers; and thus proved to the Jews, from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a Scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially served their cause, could they have done it. But, as this has not been done, we may fairly conclude it was impossible to do it.—Clarke in loc.

It may be proper here, to be somewhat express, in our views of the person of Christ, seeing we have shown, that the doctrines of the Trinity and Deity of Jesus, are not contained in the scriptures. In human nature, there is no more common or prominent disposition than that of turning to the right or left extremes, and erring from the straight path of mediocrity. One cries Jesus must be God, or the Bible is of no importance, and I am deprived of a Saviour. Another affirms Jesus must be a man, and no more than a man by nature, or the scriptures are unintelligible, and I am deprived of an example of faith and obedience; and left without any evidence from precedent, that there will be a resurrection; for the obedience, moral perfection, and resurrection of a God, is no example which I can expect to follow. Now from *Twelve years'* continual, assiduous, and often painful examination of the question: *Whose Son is he?* After reading all that has been said, on every side of the question, I have come to the most confident conclusion, that the *Sabellian* and *Socinian* schemes are *irrational, anti-scriptural* and *pernicious extremes*, alike absurd, dangerous, and incompatible with a fair and just interpretation of scripture. The attempt of the *Trinitarian* to combine these two extremes, by compounding the person of Jesus of the divine and human natures, renders the subject more gross and complex, confused and self-contradictory. Two falsehoods will never make one

book of Psalms, calls him Lord, saying: The Lord said to my Lord, sit thou at my right band, till I make thine enemies thy footstool. Now if David call him Lord,\* how then can he be his Son? And no man could answer him; but the common people heard him with delight.

*truth.* On none of these schemes, could a rational being expect a great High Priest to expiate sin, and successfully manage the mediatorial economy. The interposition of a person distinct from God and man, was the only one qualified to interpose as Mediator; and such a person, of sufficient rank and dignity, I have shown the Son of God to be. Section First, pp. 12—18; Section Twenty-Fourth, pp. 93, 94; Section Sixty-Fifth, pp. 250, 251, 253—5; and Section Sixty-Sixth, p. 259.

\* Chardin says, chairs are never used in Persia but at the coronation of their kings, it being their general custom to sit on floors, carpets, or mattresses. The king is seated in a chair of gold, set with jewels, three feet high. The chairs, which are used by the people in the East, are always so high as to make a footstool necessary. And this proves the propriety of the style of scripture, which always joins the footstool to the throne; Isaiah lxvi. 1, 2 Chron. ix. 18. This passage, which is taken from Psalm cx. 1, is strongly expressive of the exaltation of our Lord; and the depression of his enemies is denoted by their becoming his footstool.

## SECTION ONE HUNDRED AND TWELFTH.

### CHRIST INVEIGHS AGAINST THE PHARISEES.

Then in the audience of all the people, Jesus addressed his disciples, saying: The Scribes and Pharisees sit in Moses' Chair, therefore observe and do whatever they enjoin;\* but beware of following their examples;

\* We must not understand our Lord to inculcate absolute obedience to the dictates of the Scribes, but to enjoin obedience to all that they taught in accordance with the doctrines and precepts of the Mosaic law. In like manner children are commanded to obey their parents in all things, Col. 3. 20. Teachers and parents and magistrates ought to be obeyed in all things, which are not inconsistent with the letter of the divine law, or civil constitution of the country.

for they say, but do not practise. Whatever they do, they do to be seen of men. For this purpose they wear broad Phylacteries,\* and enlarge the borders of their garments, and love the chief seats at entertainments, and to hear men call them Rabbi. But be ye not called Master, for ye have only one teacher, neither style any man on earth your Father, for he alone is your Father who is in Heaven, and ye are all brethren. Neither assume the title of leaders, for one is your guide, the Messiah.

Alas, for you Scribes and Pharisees, Hypocrites! For ye devour widows' families, though, at the same time, ye make long prayers for a disguise; therefore your punishment shall be the greater. Alas for you, Scribes and Pharisees, Hypocrites! for ye traverse sea and land to make one proselyte,† and when he is gained, ye make

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\* Phylacteries, from the Greek *φυλακτον*, to *preserve*, signifies *memorials* or *preservatives*. They were long and narrow pieces of parchment or vellum, on which were written certain portions of the law, especially these four sections, Ex. 14. 1—9, and 15. 11—16, Deut. 6. 4—9, and 11. 13—22. These Phylacteries were used by the Jews as *memorials* of the law, and their obligation to keep it. They were also called *Tephilin*, *prayers*, because chiefly worn at prayers: and they were supposed to operate as charms against witchcraft and evil spirits. The Jews believe they were commanded to wear them, by what is said, Ex. 15. 9. Deut. 6. 8. But the Caraites and others, have thought these passages of scripture should be understood figuratively, and that they mean the same as what is said in plain language, Deut. 6. 7: *Ye shall tell these things to your children, and meditate on them when ye sit in your houses.*

† Proselytes, *προσelyτοι*, from the p. m. of *προσυχτοι*, *those who have entered*, were those strangers from the heathen who renounced idolatry, and took hold of God's covenant, by joining themselves to the Jewish nation, and professing the religion of Moses. These were divided into two classes, according to the nature of their connection with the Jewish people: *Proselytes of the Gate*, and *Proselytes of the Covenant*, or of *Righteousness*.

1. The Proselytes of the Gate were those pious persons among the heathen who renounced idolatry, and lived according to many of the *moral precepts*, but did not submit to the *ceremonial rites* of the Jewish religion: therefore they were not admitted to any

him a son of Hell,\* more deceitful than yourselves. Alas for you, ye blind guides, who say: To swear by the temple is not binding, but he that swears by the gold of the temple, is bound by his oath. Blind and

inheritance in Israel, nor were they initiated by any public ceremonies. The Jews say, that this class of proselytes observed the seven precepts which God gave to Noah: The first forbids *Idolatry*; the second enjoins the *worship of the true God alone*; the third forbids *adultery* and *incest*; the fourth *murder*; the fifth *theft*; the sixth enjoins the veneration of the magistrate, and the punishment of murder by death; the seventh prohibits eating of blood, or any thing strangled. Such were the precepts by which the Proselytes of the Gate were to regulate their lives, and for the observance of them, they were promised a portion in the kingdom of the Messiah in the world to come. Such Proselytes were the ancient Rechabites, or posterity of Hobab; such also were Cornelius and the Eunuch of Candace, and those Greeks who desired to see Jesus at the Passover, John 12. 20.

2. The Proselytes of Righteousness were those who submitted to the whole law of Moses, and consequently became domiciliated among the Jews, and were entitled to all the privileges of their nation. These were initiated by three ceremonies, circumcision, baptism and sacrifice. Before baptism, after the wound inflicted by circumcision was healed, the candidate was asked: If he sincerely repented of his past life and actions? If he acted without any worldly view in renouncing his former, and embracing the Jewish religion? If he was fully resolved to observe the commandments of God. If he answered positively, he was instructed in the principles of the Jewish religion, and then immersed under water in the presence of three witnesses; and this burying under water, and rising out of it, was considered as the emblem of his death to all former relations, opinions, and practices, and a resurrection by regeneration to be a true son of Abraham. And such a proselyte was henceforth reckoned a Jew. See Section fourth, pp. 28—32. See also p. 99.

\* This is is a Hebraism, for according to the idiom of the Jewish language, persons are often represented as sons or children of their ruling disposition or passion, and consequently by a figure of speech, they were also called sons of that thing or quality to which this disposition or habit had a direct tendency. Thus we read of children of disobedience, sons of Belial; and also of sons of Gehenna or perdition. In this place our Lord blames the Pharisees for making their proselytes more deceitful than themselves. Kypke and Wakefield have shewn from the best Greek writers, that *διδωσκοντες* implies more *deceitful* or *hypocritical*. Dionysius Hal. connects *διδωσκοντες* και *ποικιλοις*, *deceitful* and

foolish! which is more sacred, the gold or the temple, which sanctifies the gold? To swear by the altar is not binding, but he that swears by the offering on it, is bound by his oath. Blind and foolish! Which is most sacred, the offering, or the altar that sanctifies the offering? Whosoever, therefore, swears by the altar, swears by it, and all that is thereon. And whosoever swears by the temple,\* swears by it and Him that dwelt therein. And whosoever swears by Heaven, swears by the throne of God, and Him who sits thereon. Blind guides, ye strain to avoid a gnat,† but swallow a camel.

Alas for you, Scribes and Pharisees, hypocrites! for ye resemble whitened sepulchres,‡ which appear beautiful without, but within are full of corruption and of dead men's bones. In like manner, ye appear outwardly to men, to be righteous, but inwardly ye are full of hypocrisy and malignity.

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*crafty.* Justin Martyr tells Trypho, *your proselytes do not only disbelieve Christ, but are more blasphemous against him than yourselves.* The reason seems to be, that on the bad habits of these native heathens, the hypocrisy of the Pharisees had a baneful effect.

\* The verb is in the past time, in the best MSS. and editions of Bengel and Griesbach. The Jews unanimously acknowledge that five things were wanting in the second temple that were found in the first: The Ark, the Spirit of Prophecy, the Urim and Thummim, the Sacred Fire, and the Shecbinah; hence it is thought that Christ hinted to the Jews by the use of the past tense, that God had forsaken their temple.

† This is said in allusion to a custom among the Jews of straining or filtering their wine, lest they should swallow any small animal forbidden by the law as unclean. It is probable, their nicety in this respect, might become proverbial for their exactness in small matters.

‡ Shaw in his travels gives a general description of the different sorts of tombs and sepulchres in the East, concluding with this paragraph. "Now all these, with the very walls of the inclosure, being always kept clean, white-washed, and beautified; they continue to this day to be an excellent comment upon the expression of our Lord, where he mentions the garnishing of the sepulchres, Matt. xxiii. 29, and compares the Scribes and Pharisees to "whited sepulchres."

Alas for you Scribes and Pharisees, hypocrites! for ye build the sepulchres of the Prophets, and adorn the monuments of the righteous, and say: Had we lived in the days of our fathers, we would not have been their accomplices in the murder of the Prophets. Thus ye admit the deeds of your fathers, and bear witness against yourselves, that ye are the sons of them, who slaughtered the Prophets. Fill ye up then, the measure of your fathers. Serpents! brood of vipers! how can you escape the punishment of Gehenna?

Therefore says the wisdom of God, I will send you Prophets, Apostles, wise men, and Scribes: Some of them ye will kill and crucify; others ye will scourge in your synagogues, and persecute from city to city; so that on you may be charged the blood of all the Prophets and righteous, shed on the earth from its foundation, from the blood of righteous Abel, to the blood of Zechariah, son of Barachiah, whom you slew between the altar and the sanctuary. Verily, I say to you, all this blood shall be required of this generation.

O Jerusalem! Jerusalem! which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as an eagle\* gathers her young under her wings, but ye would not. Behold your Temple is left to you desolate; for know ye, that after a short time, ye shall not see me, till ye say: Blessed be he, who comes in the name of the Lord!

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\* Dr. Hales observes, the word in the original being *oros*, is generic, and surely more applicable to the eagle and his young, than to the hen and chickens of the English Bible. He supposes that our Lord, as the leader and guide of Israel, refers to his former comparison, in the divine Ode, Deut. 32. 11.

END OF PART SECOND.

ΔΟΞΑ ΕΝ ΤΗΙΣΤΟΙΣ ΘΕΟΙΣ ΚΑΙ ΕΝ ΤΗ ΓΗ ΤΗ ΕΙΡΗΝΗ ΕΝ ΑΝΘΡΩΠΟΙΣ.